

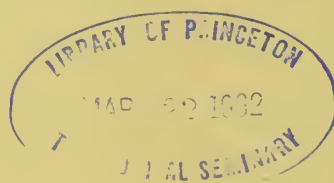
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1895



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CENTENARY YEAR

THE CHRONICLE

April 1895.

March 1896.



No. 40.—NEW SERIES.]

APRIL, 1895.

[PRICE ONE PENNY.]

A MADAGASCAR NUMBER.

IN this issue special prominence is given to Madagascar. The gravity of the present crisis, and the importance of the interests that are endangered, furnish a sufficient apology for allowing that island to occupy so much of our space. The French expedition is on the eve of departure, indeed much of the requisite war *matériel* is already on the way, and in the course of a few weeks the French forces will be on their march to Antananarivo. Their object is no secret; indeed, they glory in giving it publicity: they go to subdue the Hovas—to compel them to recognise the Protectorate of France.

But much more is at stake than the question of Hova independence. The moral and spiritual progress of an intensely interesting people, the prosperity of hundreds of native churches, the religious education of many thousands of Malagasy children, the reverent observance of the Lord's-day, the freedom enjoyed under the Hova Government by Protestant as well as Catholic missionaries, and a very extensive and varied Christian work, are all imperilled by this crisis in the island's history. And that in two ways. On the one hand, the Hovas must suffer greatly in their heroic attempt to defend themselves from what they regard as iniquitous oppression,

while their energies will be diverted into wrong channels. This will necessarily involve the loss of many honoured and faithful labourers, and a serious disruption of existing Christian organisation and work. On the other hand, it neither implies a lack of charity in judgment, nor does it require any great stretch of imagination to suppose that under French rule difficulties unknown to missionaries in Madagascar in the past may in the future arise to hinder their efforts for the good of the Malagasy.

Some of our readers may already possess a tolerably clear conception of what the interests thus threatened are; but others lack this, and should, therefore, welcome an attempt to bring matters to a focus. In no field of labour, fruitful as those fields have in other respects been, has the London Missionary Society reaped so richly in the number of converts gathered in, or in the extent to which, with the aid of native colleagues, the missionaries have been permitted to establish Christian churches and schools. For many years now the Society has annually expended some £15,000 in the support of its staff and the maintenance of their multiform agencies and operations. The results of the work this number of the CHRONICLE shows. Our aim has been, by means of a brief general survey of what is at the moment being done in Madagascar, to enable all who sympathise with its sorely-tried people intelligently to pray both for them and for those who are faithfully labouring among them.

EDITOR.



FROM THE HOME SECRETARY.

DR. DALE'S death has come upon us with painful suddenness, and we cannot at present estimate the greatness of our loss. Among the many circles in which he will be sorely missed there will be none where more true sorrow is felt than our own. He thoroughly believed in the Society; he loved it; he continually spoke with all his power and passion on its behalf; he made its work and workers the constant burden of his private prayers. In our grief, we must not forget to thank God for our friend's splendid gifts, and for the bright example of his true and manly consecration.

THE Centenary Fund at the time of writing amounts to £51,233 4s. 6d. This is encouraging, though I fear the annual income will not show that the needed increase has been obtained. In order that we may be able to form some idea of our prospects, I shall be glad to have early intimation of any additional or fresh subscriptions, and to publish a list if our friends will make it fairly complete.

WE are still multiplying meetings, as the following list for April will show. That we may not fail to strike the iron while it is hot, the distribution and filling in of promise forms, and the announcement of promises made, should be a part of the meetings. If this were generally done, and a canvass carefully managed immediately after the meeting, we should reap great results. The April meetings, as far as completed, are as follows:—

CENTENARY MEETINGS.

- April 1—Blackwood, Mon.—Rev. H. J. Goffin.
 „ 2—Berk, South Oxon, and South Bucks Congregational Union, at Abingdon—Rev. W. E. Cousins.
 „ 3—London Congregational Union—Chairman: Rev. Morlais Jones. Speakers: Arthur Pye-Smith, Esq., Revs. E. Lewis, W. E. Cousins, and the Foreign Secretary.
 „ 3—Yorkshire Congregational Union, at Leeds—Miss Budden, Rev. E. P. Rice, B.A., and the Home Secretary.
 „ 4—Cheshire Congregational Union, at Macclesfield—Mrs. Armitage, Revs. S. Pearson, M.A., and J. Richardson.
 „ 5—Chester—Revs. Ossian Davies and James Chalmers.
 „ 5—Birmingham—Revs. Dr. Mackennal, Prof. Armitage, and E. P. Rice, B.A.
 „ 8—Liverpool Philharmonic Hall.

- April 7—9—Tunbridge Wells—Miss Benham, Revs. C. S. Horne, M.A., E. P. Rice, B.A., and the Home Secretary.
 „ 10—Derbyshire Union, at Derby—Revs. Prof. Armitage and W. E. Cousins.
 „ 10—Maidstone—Revs. B. J. Snell, M.A., and E. P. Rice, B.A.
 „ 10—Lee—Revs. W. Pierce and Dr. McFarlane.
 „ 16—Treorchy—
 „ 17—Cardiff—
 „ 18—Pontypridd— } Rev. J. Nicholson and others.
 „ 19—Bridgend— }
 „ 23—Durham and Northumberland Congregational Union, at Hartlepool—Rev. J. Chalmers.
 „ 23—Hants Congregational Union, at Ventnor—Revs. E. H. Jones and W. H. Campbell, M.A.
 „ 24—Surrey Congregational Union, at Dorking—Rev. E. P. Rice, B.A.
 „ 24—Northamptonshire Congregational Union, at Northampton—Rev. T. Bryson and Home Secretary.
 „ 24—Dorset Congregational Union, at Wimborne—Foreign Secretary.
 „ 25—Essex Congregational Union, at Brentwood—Rev. W. E. Cousins.
 „ 29—Southport—Revs. Dr. Berry and Dr. McFarlane.
 „ 30—Congregational Union of Scotland, at Dundee—Rev. E. Lewis.

THE May meetings this year will be specially interesting, and call for a preliminary notice. We begin, as last year, with the Children's Demonstration in Exeter Hall, on Saturday, May 4th. President: Rev. Stanley Rogers. Speakers: Revs. E. Lloyd, South Africa; J. Richardson, Madagascar; and a Lady Missionary. Under the guidance of our much-esteemed musical friends, Horace Holmes, Esq., and Luther Hinton, Esq., we hope to sing the following hymns from our new book:—

	Hymnal.		No. in Book
	Page		of Words.
"The Whole Wide World"	8	...	2
"God Save the World"	49	...	41
"Who Givest All"	113	...	116
"The Great Petition"	138	...	144
"The Use of Life"	143	...	149
"A Message to the Nation"	144	...	150

All our missionaries at home will adorn the platform, and several will address the meeting.

Monday, May 6th, at 10.0 a.m., Prayer Meeting at the Mission House, under the presidency of the Rev. J. P. Gledstone, Vice-Chairman of the Board. Why should not this meeting overflow from the Board-room to the Museum and Committee-room? At 2.0, the Annual Business Meeting in Falcon Square Chapel, A. J. Sheppard, Esq., Chairman of the Board, presiding.

Tuesday, May 7, at 3 p.m., Ladies' Meeting in Westminster Chapel, presided over by Mrs. Hugh Matheson. Speakers: Mrs. Somerville, of Dalkeith; Miss Benham, Amoy; Miss Budden, Almora; and Mrs. Chalmers, New Guinea. After the meeting, tea and conference.

Wednesday, May 8th, at 11, Annual Sermon in the City Temple, by the Rev. Dr. Fairbairn. At 3 p.m., Watchers' Band meeting in the City Temple. At 5.30, Conversazione and Public Meeting

at the Queen's Hall, Langham Place. This meeting will have a very special character. From 5.30 to 6.30 refreshments will be served. From 6.30 to 7 the London Nonconformist Choir, under the conduct of Mr. E. Lewis, will give a concert. At 7, the Lord Chancellor will take the chair. The speakers will be the Rev. Dr. Barrett, Revs. Dr. Muirhead (Shanghai), E. P. Rice, B.A. (Chik Ballapur), and the Foreign Secretary. During the evening the new Centenary Anthem will be sung. To fill the hall will require 2,000 people. May we not hope to have at least that number, as the meeting will be the most important of all the week? Tickets for conversazione, 1s.; reserved seats at public meeting in grand circle, 1s.

Thursday, May 9th, at 11, Exeter Hall, Public Meeting. This meeting will be specially devoted to Medical Missions and Women's Work. President: P. H. Pye-Smith, Esq., M.D. Speakers: Rev. W. Hardy Harwood; Dr. Fenn (of the Friends' Foreign Missionary Association), Medical Missionary from Madagascar; Rev. E. Lewis, Bellary; Mrs. Muirhead, Shanghai; and the Home Secretary. At 7, Welsh Meeting at King's Cross Tabernacle. Chairman: Alfred Thomas, Esq., M.P. Speakers: Revs. Eynon Davies and Elvet Lewis, and W. E. Cousins, Madagascar.

Friday, May 10th, at 7 p.m., Young Men's Meeting in the City Temple. Chairman: J. D. McClure, Esq., Head Master of Mill Hill School. Speakers: Revs. J. Monro Gibson, D.D., W. H. Campbell, M.A., B.D. (Cuddapah), and J. Chalmers (New Guinea), and the Editorial Secretary.

Sunday, May 12th, Annual Sermons in London Churches.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

MADAGASCAR has trenched so seriously upon our columns this month that other matter is crowded out, including some of our regular items, such as "The Field," "Echoes from the Churches," and "Notices of Books."

At a meeting held in Edinburgh, on Monday, March 11th, in connection with the Society's Centenary, Sir William Macgregor, K.C.M.G., the Administrator of British New Guinea, was one of the speakers. Speaking entirely from his own point of view, and using arguments which no ordinary advocate of missions would ever think of using, Sir William bore striking testimony to the value of missions, and expressed in decided terms his personal appreciation of the work done by this Society and others in New Guinea and the Pacific generally. His address has been issued as an eight-page pamphlet, and is on sale at the Mission House. The price is one penny.

MR. J. H. MAUNDER, whose contributions to the Centenary Missionary Hymnal are so popular, has composed, by request, for the Society's Centenary an anthem, entitled "Sing unto the Lord." It is sixteen pages, oratorio size, and is published by Novello, Ewer, and Co., both in the old notation and tonic sol-fa, at threepence a copy. This anthem can be obtained in the Society's Book Saloon. Orders by post will receive prompt attention.

ANOTHER addition to the penny histories we are publishing has been made. This is "Our Women Workers and Their Work," by Miss Edith Benham, formerly of Amoy. The size and style are uniform with Dr. Thomson's "Our Medical Workers and Their Work."

THE Hymnal is gradually finding its way all over the country, and is meeting with a favourable reception. We find it necessary, however, to supplement it by the issue of some of the tunes and hymns in leaflet form. We cannot grant permission to our friends to print the tunes locally, as so many of them have wished to do, but we can supply them with selections, and this we are preparing to do. By next month I hope to be in a position to announce the completion of such selections.

THE Religious Tract Society has published a timely little book, called "Madagascar of To-day: a Sketch of the Island, with Chapters on its Past History and Present Prospects," by the Rev. W. E. Cousins, missionary of the London Missionary Society since 1862. With map and illustrations; crown 8vo, 2s., cloth boards. This book, written by my brother, gives in compact and popular form all that the general reader needs to enable him to understand the past history and the present difficulties of the great African island. We have it in stock at the Mission House, and shall be happy to supply purchasers.

GEORGE COUSINS.

WEEKLY PRAYER MEETING.

THIS meeting is held each Monday from 12 to 1 o'clock in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions, are heartily welcomed. The following will preside during April:—

- April 1st.—Rev. Owen Evans, D.D.
- " 8th.—Rev. A. Mearns.
- " 15th.—Bank Holiday.
- " 22nd.—Rev. J. Hiles Hitchins, D.D.
- " 29th.—Rev. H. Harries, M.A.

BLACKHEATH SCHOOL FOR SONS OF MISSIONARIES.—This school was represented in the last London University Matriculation Examination by three candidates, all of whom passed at the early age of sixteen. Their names are S. R. Ellis, S. G. Peill, and G. K. Williamson. One old pupil, E. H. Williams, was placed in the First Division. All the five candidates from the school passed in the recent Cambridge Junior Local Examinations, two obtaining Third Class Honours. Four others (three of whom passed last year) were prevented by measles from sitting at the examination.

MEETINGS.

THE London Congregational Union have arranged, in conjunction with the London Missionary Society, to hold an all-day prayer-meeting, at the City Temple, for Home and Foreign Missions, on Monday, the 1st April, from 11 till 5. There will be twelve Presidents, each taking the chair for half-an-hour. Six of the Presidents will be appointed by the London Congregational Union and six by the London Missionary Society, and it is hoped that all friends of Home and Foreign Missions will endeavour to be present, and take part on that day.

In connection with the L.M.S. Centenary Year a public meeting will be held at the same place on Wednesday evening, April 3rd, when addresses will be given by the Rev. R. Wardlaw Thompson ; Rev. E. Lewis, of Bellary, South India ; the Rev. W. E. Cousins, of Madagascar, and Arthur Pye-Smith, Esq., with Rev. Morlais Jones in the Chair.

A GIFT FROM MILL HILL.

THE pupils at Mill Hill School, N.W., have, with great boldness of enterprise, undertaken to raise the sum of £60 to pay for a "whaler" boat for use by the Rev. E. V. Cooper, of Tutuila, Samoa, in his mission visitation. This resolve has been the outcome of a feeling that their interest in the Society would be much increased if, instead of contributing to the general fund, they determined to collect for some special object. The Rev. G. Cousins paid a visit to the school early in February, and lectured on "A Hundred Years Among Heathen Races," an admirable review of which, with illustrations, appears in the March number of the *Mill Hill Magazine*. From the same magazine we learn that more than half the sum needed for Mr. Cooper's boat had already been subscribed.

"To the principle on which the London Society was founded it has always remained true. But like our own American Board, which was established on the same broad basis, the London Society has come to depend mainly upon Congregationalists for support, not because it has sought to direct its efforts in denominational lines, but because other churches have deemed it best to prosecute missionary work in their own way. This may be expedient, all things considered. But let it ever be kept in mind that far, far above all thoughts of denominational advancement or of pushing the work of this or that branch of Christ's Church, stands the great Kingdom of God, in allegiance to which all hearts should bow, and for the progress of which all prayers and efforts should be given. With all our hearts do we offer salutations to the London Missionary Society on its centennial year, wishing for it the abounding and the abiding presence of the God of missions, whose hand has been manifest in its history and whose promise for the future is so sure."—*The Missionary Herald* (A.B.C.F.M.).

FORWARD !

COURAGE ! sisters, brothers ! faint not by the way,

See, the clouds are parting ! yonder breaks the day ;
Watch its rose-gold-purple paint the mountain's crest,
Flood with gold the valleys, kiss the lakelet's breast.
Mark it chase the darkness, change it into light,
Make the rugged rock-face shine with splendour bright ;
Bring forth gold-eyed daisies, grass with beauty rife,
And with silent fingers wake dead things to life.
So, the morning breaketh o'er the lands of night,
So, the Gospel bringeth joy, and peace, and light,
Changing vilest natures by alchemy untold,
And out of rough ore nodules brings nuggets of pure gold.

Courage ! sisters, brothers ! God's ways must be best,
Do your work in wisdom, leave to Him the rest ;
All the world's preparing for the harvest seed,
Sow it well, and thickly, everywhere there's need ;
Tend with love's bright sunshine, water well with prayer,
E'en the rock and wayside, God may gather there.
Never think all wasted ; time, nor seed, nor toil ;
God can bring forth seedlings from all kinds of soil ;
None too hard or stony, none too poor or high,
For His Spirit quickens even bones quite dry.
As the fields are ready, the reapers shall go in,
And a glorious golden harvest, for Christ, our King,
shall win.

"Forward ! ever forward !" be your watchword now,
Though your pores be streaming o'er the heavy plow ;
Many Hurs and Aarons will sustain your hands,
God will gird about you His strong iron bands.
Sound the Gospel trumpet round the walls of sin,
God will give the victory, Christ shall enter in.
Faint not sisters, brothers, "Forward in God's name."
Every kingdom, country, islet, hill and plain,
Must be won for Jesus : He must conquer e'er,
Gain the world for Jesus ; He is rightful Heir.
He has bled and suffered to redeem our race,
And our souls as trophy must His forehead grace.

Forward ! Christians, forward ! well sustain the hands
Of our mission brethren in the darkened lands,
Spare not sons nor daughters, spare not toil nor health,
Let us give good measure—money, influence, wealth.

Give—and give to Jesus—not what we can spare,
 Give to self-denial, e'en though hard the fare.
 Give, and pray while giving, for some special land,
 For its darkened people, for its mission band.
 Give and pray with system, blessings doth it bring,
 Give ourselves in service to our loving King;
 Help to spread His Kingdom, help to tell His love,
 Help to ring the joy-bells in His courts above.

Forward! Christians, forward! we who work at home
 (All are not deputed through the lands to roam);
 Here are souls in darkness, here are sores to tend,
 Here are lost sheep wandering, needing the Great Friend:
 Let us guide to Jesus, guide them to the Light,
 That they learn His beauty, and receive their sight.
 For the lowliest service gird ourselves with prayer,
 Seek the Spirit's guidance, He will us prepare,
 From most unlikely places—dank weeds, and withered
 leaves,
 To gather for Christ's crowning a few rich, golden
 sheaves;
 To stand among the reapers when harvest work is o'er,
 And hear, "Well done! son, daughter. Well done! for
 ever more."

MRS. H. D. ISACKÉ.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE anniversary meetings of our Society are always full of interest to a large circle of friends, but in this Centenary year of its operations they should be regarded as of special significance and importance.

IF these meetings are to reach a high spiritual level and to maintain this throughout; if they are to be made available as opportunities for real quickening and helpful instruction, then they must be prepared for by prayer, and every "Watcher" should recognise that there is this work to do, and that he or she has a personal responsibility in relation to it.

THE fullest purpose of these gatherings can only be secured as they are charged with an atmosphere of prayer. If the appeals of the speakers are to be really persuasive and convincing, they themselves must be taught of God; and if those who hear are to be effectively moved, it will only be as their

spirits are divinely stirred. On us then the duty rests of so pleading that there may "be showers of blessing."

MANY members at their widely scattered posts of duty cannot be present in person, but all can join at the Throne of Grace, and in earnest, continuous, believing prayer supplicate for the baptism of the Holy Spirit and for the manifestation of power from on high.

WE can only look for a plentiful outpouring of the Divine Spirit from God as there is an abundant outpouring of our human spirits to God; and if "the effectual, fervent prayer of" one "righteous man availeth much," what may we not expect when so many thousands of devoted "Watchers" unite in their petition?

IF we are but faithful, these anniversary meetings may be signalised and made memorable as the starting-point for the new Century on a scale of giving, and working, and praying far loftier than we have hitherto reached.

Regarding the annual meeting of the Watchers' Band, it will doubtless interest many to know that it will be held in the City Temple, on Wednesday, May 10th, at 3 p.m. The Rev. Urijah Thomas, Chairman of the Congregational Union of England and Wales, will preside, and the Revs. R. F. Horton, M.A., D.D., J. P. Gledstone, and J. H. Gwyther, B.A., will take part, in addition to two missionaries. Fuller particulars will be given in later announcements. While all can pray that this may be a time of true refreshing and reconsecration, I would especially urge that all within reach will also do their utmost for planning and working to secure a large and successful gathering.

JAMES E. LIDDIARD.

NEW BRANCHES.

	Branch.	COUNTRY.	Secretary.
Axminster	...	...	Miss L. E. Tapscott.
Birmingham	(Aston, Park Road)	...	Mr. Percy W. Atkins.
Bishop's Stortford	(N.G.S.)	{	Mr. E. G. Dowd.
			Mr. S. H. Stowell.
Bridgwater	...	...	Mrs. Leonard Dosson.
Chertsey	...	...	Miss D. Colebrooke.
Chester	(Northgate Street)	...	Miss A. Whyman.
Hatfield Heath	...	...	Rev. E. Reeves Palmer, M.A. (pro tem.).
Heavitree	...	...	Mr. J. Hayman.
Honley	(Moorbottom)	...	Mr. Herbert S. Drake.
Manchester	(Broughton)	...	Miss M. Hartley.
St. Neots	...	...	Miss Baxter.
Shepton Mallet	...	...	Mrs. F. G. Bradbury.
		IRELAND.	
Cork	...	...	Miss Daisy Mackinlay.



AT the February meeting of the Band, Rev. W. H. Campbell, M.A., B.D., of Cuddapah, gave a deeply interesting account of the wonderful movement towards Christianity among the Pariah classes in the villages and hamlets of that district.

It was a startling fact, and one that appealed with great force to our English Christianity, that at the present time there were no less than *thirty villages whose inhabitants were ready to give up their idols and embrace Christianity*, but to whom we were unable to send teachers for lack of funds!

The lot of these people is a very hard one; they suffer from the absence of social rights and from many civil disabilities, and yet it is noteworthy that in the places where most work has been done among these Pariahs, the men of the high castes show the greatest inclination to attend the ministrations of Christian teachers.

THE next meeting of the Band will be held on Friday evening, April 26th, when Dr. Mather, of Niamkolo, will give an address on "Medical Work on Lake Tanganyika."

Young men are cordially invited to these meetings, which are held in the Board Room, 14, Blomfield Street, commencing at 7 p.m.

A VERY successful meeting was held at the City Temple on Saturday afternoon, February 23rd, under the auspices of the Young Men's Auxiliaries of the Baptist and London Missionary Societies. H. M. Bompas, Esq., Q.C., presided, and the speakers were Rev. R. P. Ashe (C.M.S.), of Uganda; Rev. A. E. Scrivener (B.M.S.), of the Congo; Rev. Jas. Chalmers (L.M.S.), of New Guinea; and Dr. Parker.

THERE is perhaps no other phase of Christian activity that so tends to minimise the sectarian differences prevalent among us as that of foreign missions, and the Wesleyan Young Men's Auxiliary have recently given a striking example of this. A meeting of a character which must be considered as unique, but which will doubtless be so no longer, was arranged by these friends at the new Foreign Missions Club, 29, City Road, on Friday, March 8th, when representatives of the Lay Workers' Union of the Church Missionary Society and the Young Men's Bands of the Baptist and London Societies were invited to join them, and a very profitable evening was spent. Rev. Walford Green (President of the Wesleyan Conference) took the chair, and stirring addresses were delivered by Rev. F. W. Macdonald (Secretary, W.M.S.), Rev. Geo. Cousins, Arnold Pye-Smith, Esq., J.P., and others.

NEWS FROM OUR STATIONS

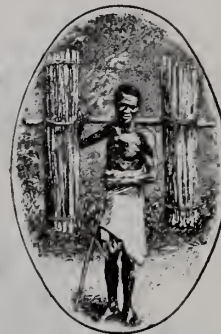
PERSONAL NOTES.

CHINA.—The Rev. Dr. and Mrs. Muirhead, of Shanghai, expect to reach England on April 10th.—Before starting from Ichang, on the last stage of their journey to Chung King, Mrs. Owen wrote that the party were in good health. The weather, though very cold, was bracing and fine.—Miss Smith and Miss Moreton returned from Tientsin to Peking in the middle of December, and, when we last heard, were quietly going on with their work, "while waiting for permission to do so (to return)." School has been re-opened, and twenty-six girls had already returned. "Peking was never more peaceful, and I believe I may truly say more safe, and hardly anyone seems to know anything about the war now going on in this great country. We tried to make Christmas as happy as we could for the Chinese, only having such a short time to prepare, and it was delightful to be in their midst once more, and to find them heartily glad to have us here."—The Rev. C. G. and Mrs. Sparham, of Hankow, hope to reach England by the middle of this month.

INDIA.—As the result, directly and indirectly, of a concert at Berhampur on February 6th, the sum of 275 rupees was raised as the first instalment towards the Centenary Fund, which fund it is proposed to devote to the building of a Mission Hospital for the Murshidebad district.—The Rev. J. G. and Mrs. Hawker, of Belgaum, hope to reach England at the beginning of the present month.

AFRICA.—Mr. F. S. Arnot has been the guest of our missionaries at the south end of Lake Tanganyika on his way to the north-west of Lake Moero, where a station has lately been established, and where Mr. Cobbe, by whom Mr. Arnot was accompanied, is to be settled. Incidentally, Mr. Arnot spoke of our Forward Movement, and remarked that it was a mistake to say it had stopped; the one wheel had gone on, and we were only waiting for the other to follow. "May God grant it," adds the Rev. W. Thomas, in repeating the incident.—Kalulu, one of the native teachers, preached at Niamkolo in December, and at the close five converts were baptized, three of them promising youths in the workshop, the other two being the wives of teachers.

SOUTH SEAS.—The Rev. F. E. Lawes, of Niue, says that the people of that island are very delighted with the new edition of the Bible. Five hundred copies had already been sold when he wrote; and had the cotton been of the same value as formerly, the whole shipment received in October would have been disposed of.



IMERINA AND PROTESTANT MISSIONS.

IMERINA is the central province of the Island of Madagascar, and is the home of the Hovas and their seat of government. It is a bare, sterile-looking, hilly plateau, lying between four and five thousand feet above the sea.

The boundaries have never been clearly defined. Roughly speaking, Imerina covers an area of 7,200 square miles, but the inhabited and cultivated portion is only about fifty miles from north to south, by thirty miles from east to west. The population is estimated at 1,105,000, most of whom dwell in villages surrounded by rice grounds. The Hovas are a light-skinned Malayan race. Antananarivo, the capital, is a city of about 100,000 inhabitants, situated on the ridge and terraced side of a hill a mile and a half long, running north and south, and rising in the centre to a height of 500 feet

above the plain. Towards its northern end the hill branches into two arms which gently slope down to the plain, but the southern extremity is wild and precipitous. The first Mission was commenced in 1820, and closed in 1835. The present Mis-

sion was commenced in 1861. Besides the London Missionary Society three other Protestant missions are established in this central province—viz., the Norwegian Missionary Society, the Friends' Foreign Mission Association, and a semi-independent Anglican Mission, partly dependent on the

Society for the Propagation of the Gospel, partly on funds specially raised for its support. The Norwegian Mission is limited to the capital, and is simply representative, their operations being chiefly carried on in the Betsileo and Bara country. The Friends work in hearty co-operation with the L.M.S., and have as their special charge one of the city churches and a widespread and populous district to the south-west of Antananarivo. They also take the lead in medical matters, and maintain excellent high schools and a printing office. The Anglican Mission

possesses a handsome cathedral, other churches in the capital, a well-appointed college with its own church at Ambatoharanana, and some country stations.



CONGREGATIONAL AND CHURCH LIFE IN IMERINA.

ONCE more Madagascar urgently appeals to the friends of the London Missionary Society. Sixty years ago our fathers sympathised with the handful of native Christians who, so early in their history, were called to suffer persecution for Christ's sake. Then the followers of Christ were to be counted by tens, as there were only 200 church members



THE PRIME MINISTER'S PALACE.

when the persecution broke out. To-day they are to be numbered by tens of thousands, for there are now 2,000 Protestant churches, with more than 300,000 adherents. Of these churches more than 1,300 are connected with the London Missionary Society. These churches, with their 280,000 adherents and their 60,000 church members, are our own fellow-Christians, the fruit of past labours of the missionaries of our Society. They are now on the eve of a great trouble. The lurid clouds of threatening war are hanging over the island, and probably almost before these words meet the eyes of the readers of the *CHRONICLE* a French expedition will have been despatched to force upon the necks of an unwilling people the yoke of a dreaded and hated protectorate. Whatever may be our opinion as to the ultimate issue of this contest, and whether we consider the French have, or have not, sufficient reason for attempting to make themselves predominant in Madagascar, we all sympathise deeply with our native brethren and sisters. God grant that the contest may be but brief, and that under His all-controlling providence its issues may not prove disastrous to the cause we so much love.

Of the 1,300 native congregations under our care not less than 803 are in the central province of Imerina. Here our work was begun three-quarters of a century ago (1820); and here, as the result of long-continued and well-sustained labours, the majority of our churches are to be found.

Our work in Madagascar is essentially the care and guidance of converts. Indeed, from the re-opening of the Mission in 1862, we have always worked mainly among a professedly Christian people. In developing and guiding the existing congregations we have, indeed, been the means of attracting and winning thousands of heathens; but the organised churches have themselves been the great attractive force. Only indi-

rectly have the missionaries in Imerina had to deal with the heathen as such. But they have, nevertheless, had the happiness year by year of seeing how God uses His churches as a true missionary agency for spreading the light, and for drawing men away from the superstition and impurity of heathenism. The organised churches are still the great instrument for extending Christ's Kingdom; and all that tends to strengthen and develop church life hastens on the day when the whole of Madagascar will be indeed a Christian land; and, on the other hand, all that tends to break up or to hinder their work seems to us calculated to retard, at least for the present, the extension of Christ's Kingdom in the island.

Christian churches are to-day one of the most prominent and easily recognised forces in the land. Religion no longer hides its head in the depths of the forest or in the caves of the earth, but buildings set apart for worship and schools erect their heads boldly in the most conspicuous positions. In and around Antananarivo this fact forces itself upon the notice of a traveller. The four stone memorial churches of our own Society, the cathedral of St. Lawrence belonging to the Anglican Mission, and the great Roman Catholic cathedral are one and all well-built and imposing structures. These and other public edifices in the capital tell their own tale, which is also confirmed by the districts around. Any one standing on the higher parts of the city may count well-built village chapels by the dozen. Indeed, almost every village around Antananarivo has its Protestant place of worship.

These "houses of prayer," as they are often called by the natives, are on the whole well attended. The Hovas are a religious people. The Sunday morning is ushered in by the church-going bell, and the streets of the capital are crowded before and after service time by hundreds of neatly-dressed worshippers. Even casual visitors are struck with the air of order and quiet that reigns on Sunday in the "great Hova city"; and in this general observance of the Day of Rest we have a clear indication of the hold the Christian religion has taken on the people.

If we enter with these church-going crowds we shall usually find good congregations met for worship. The men will all be seated on one side and the women on the other. This is the universal practice in Madagascar, and it has arisen, I think, not from any rule laid down by missionaries, but from native feelings of propriety.

The visitor will soon find that the Malagasy are a music-loving race. Much of the singing is really excellent. The voices are musical and the parts are well sustained, though the style of tunes most popular, many of them of native composition, does not always commend itself to our taste. The singers occupy a prominent position near the pulpit, and are considered by themselves and others as very important functionaries. Occasionally they cause trouble, as I understand singers have been known to do in more advanced

communities. Some time since I met a native pastor from the country, and on my asking him about the progress of the congregation in his village, he said : " Oh, we are doing well now. Those singers cause us no more trouble ; we punished them for their insubordination by making them stand with heavy stones upon their heads."

Malagasy congregations, and especially Antananarivo congregations, are generally well-behaved, and the people listen with attention and interest to the sermons, either of missionaries or of their own native ministers. Public speaking is an art in which many excel, and the man who

of error, this carefully considered version of the Holy Scriptures.

Much activity is manifested by the various congregations, and a healthy interest in church affairs exists among the people. A very strong democratic spirit prevails, and anyone from within or from without, missionary or native, attempting to "dictate to the church" (*mandidy fiangonana*) soon finds he has to reckon with a spirit of sturdy independence.

Great interest is taken in the discussion of church business ; but I notice that nothing draws so many together as the



A BIT OF ANTANANARIVO, SHOWING THE ROYAL PALACE.

has the gift of uttering apt and well-chosen words exercises great influence for good.

The strength of our Protestant services is the supreme place which is given to the reading and explanation of God's Word. Bible teaching has always held a prominent place in our work, and the open Bible is the glory of our churches. Protracted labour has been expended on producing a standard translation, Protestant missionaries of all the Societies having, under the superintendence of the British and Foreign Bible Society, spent eleven years on this important work. The 2,000 Protestant churches now existing in the island have as their most cherished possession, as their perennial fountain of healthful teaching, and as their shield against all the wiles

knowledge that some personal matter will come up, possibly some case of discipline. I have known very happy and helpful church meetings in Madagascar ; but I have also been present at some in which party feeling ran high, and the feelings and tongues of the people were both unduly excited. A year or two since I attended a meeting in a country church, where some difficulty had arisen about the choice of a pastor, and I found the village almost in a state of riot, bludgeons and long knives having been brought by some as aids towards the settlement of a question that had evidently caused strong party feeling. Happily the discussion of the matter in question was postponed *sine die*.

A growing spirit of liberality is noticeable among our

people. Remembering that a dollar means to an ordinary Malagasy about as much as a sovereign does to the average Englishman, and that threepence or fourpence per day would be the usual wages of a labouring man, it is a fact full of encouragement that no less a sum than £7,336 was raised in 1894 for church purposes.

Sunday-schools, day-schools, Christian Endeavour Societies, Orphanages, a Bible Society, a Tract Society, and similar institutions exist, and are an indication of the active and aggressive spirit that prevails.

The churches, though based mainly upon Congregational principles, have admitted a certain amount of Presbyterianism—that is to say, they are not quite so isolated as many independent churches in our own land, but do, to a larger extent than is common with us, meet for mutual consultation and for the transaction of common business. District meetings of neighbouring congregations are held, and much good results from their being thus brought periodically into touch with one another.

The Congregational Union of Imerina was founded in 1868, and it has proved a powerful agent in binding the churches together and in cultivating a healthy spirit, and also in leading the churches to enter into common work. Connected with this Union is a native Missionary Society, which has done good work in the past, but will, we believe, do yet more in the future. At the present time a vigorous effort is being made to send out ten new men, and in response to earnest appeals there has been an appreciable increase in the contributions sent in. This is Imerina's response to England's call for a Forward Movement in all branches of our world-wide work.

The meetings of the Congregational Union are important public events, and are always well attended. As many as 1,200 or 1,400 delegates may be found assembled in the church selected for the meeting. Powerful and instructive papers on church questions are read, followed usually by helpful and inspiring discussions. At the close of the great public assembly it is customary for each town church to hold a separate meeting for the delegates from its own special district, when the contributions towards the Missionary Society are weighed and entered for the report, and matters of special interest in the district are discussed. This free talk is followed by a meal in the adjoining schoolroom. The preparation of food for so many delegates affects prices current for the day, as I heard a woman exclaim one morning, when I was on my way to one of these gatherings, "Don't you know things are dear to-day, because the nine churches are all cooking?"

The missionary spirit is certainly growing, and recent additions to the staff of native missionaries have been young men of good education and of fervent missionary spirit. The farewell addresses of some of them have been most touching and encouraging. We do our utmost to make the churches of Imerina feel that it is their great mission to

evangelise the outlying tribes. From the days of Radama I. (1810-28) the Hova have been engaged in subduing and governing the other tribes, not always in the spirit of righteousness and moderation, and now they are beginning a second conquest, and many among the Hova Christians are deeply in earnest in this attempt to win the whole of Madagascar for Christ.

Churches such as these are not decrepit, decaying, dying churches, but living and growing. They have their weaknesses. They are, for instance, too often willingly blind to grave moral defects in their members, or even in their ministers. They are at times led away by a spirit of partisanship. They are somewhat spasmodic in their work, and need frequently repeated efforts to stir them up to renewed work. But after making all abatement, they must certainly be acknowledged to be living and growing churches. The earnestness of many of the younger Christians, the rapid growth of the Christian Endeavour movement, embracing now about one hundred Societies, and the growing missionary spirit referred to above are all signs of life and growth.

The coming war may, it is feared, check much of this growing activity for a time. Disorganisation and confusion may be caused in many districts if the French persist in their attempt to obtain by force what they have not been able to gain by milder measures. But I do not for a moment believe that these Protestant churches of Madagascar will be turned away from the faith they have accepted. The conservatism of the people, which sometimes proves a hindrance to the plans of an earnest and enthusiastic missionary, will in this matter be a strength to the churches. But above all else, the knowledge of Holy Scripture possessed by the people, the way in which the Bible has rooted itself in their reverence and love, will now prove their safeguard. Roman Catholic missionaries have nothing to offer that would take the place of the free, healthy church life they now enjoy, and of the supreme place the Bible has taken in all their services and in the development of their religious life. We may be prepared to hear of changes in Madagascar, perhaps even of temporary retrogression, of work interrupted, of schools broken up, of churches discouraged. The war may cause many evils such as these; but looking at the character of the people, at the way they have borne severe trials in the past, at the condition and work of the churches to-day, and, above all, looking upwards to Him who is the Guide and Defender of His people, we cannot, I think, include among the evils to be feared any large measure of departure from the simple, Bible-nourished Christian faith which has now for so many years existed among the Malagasy people.

WILLIAM E. COUSINS.



EDUCATIONAL WORK IN THE CAPITAL AND CENTRAL PROVINCE OF MADAGASCAR.

THE Educational Institutions in Antananarivo and the Central Province of Madagascar are many and various.

First and foremost is the *College*, founded in 1868 for the training of young men for the ministry, with which is also incorporated what is called a secular department, where young men receive a liberal education to fit them for commercial life or for positions in the various Government departments.

A *Medical School* is also in existence under the joint

years boys have been and are being taught in English and Malagasy conjointly.

There are also two *High Schools* for *Boys* and young men in the capital ; one being under the care of the Friends, and the other in connection with the Palace Church, under the supervision of a missionary of the L.M.S., where the relatives of the Queen and the sons of the chief officers are mostly trained.

Then, again, there are two *High Schools* for *Girls* ; the one at Faravohitra—the first school for the sole training of girls



GROUP OF L.M.S. MISSIONARIES IN IMERINA. (*Taken at the entrance to the College.*)

control of the L.M.S. and Friends, and from it there go forth every year several fully qualified Malagasy Christian doctors.

The *Normal School* of the L.M.S. has been in existence for more than a quarter of a century ; this institution was founded and has been conducted with the sole aim of training schoolmasters. Over 500 young men have been trained and sent forth. There is a practising school of nearly 200 boys in connection with it ; and also two other departments—a senior and a junior—of 100 each, where for the past seven

established in the island—under the care of ladies of the Friends' Mission ; and the other at Ambodin' Andohalo, under the care of ladies of the L.M.S., which was founded in 1872, and where the present Queen of Madagascar was educated.

In addition to these, there is a *Mixed School* in connection with every one of the nine city churches, where an elementary education is given, and where boys and girls are prepared for admission to the five higher schools. The girls in all these city schools are taught needlework by the wives of the mis-

sionaries, and those in the higher schools are taught all kinds of embroidery and fancy needlework by the ladies in charge.

The expenses of the Normal School, the Friends' High School for boys, and the two High Schools for girls are borne exclusively by the missionary societies. [A small fee for boys is charged by the Friends, but it is more than given back in books; and a small entrance fee has sometimes been charged for admission to the English department of the Normal School.] The expenses—nearly £70 per annum—of the Palace School are paid by the Palace Church. Towards the expenses of the nine mixed schools the native church and congregation is expected to pay *at least* half the money expended.

There are also *Higher Schools* at the seven out-stations where missionaries reside. These are at places of from half a day to a day's journey from the capital. At these schools boys and girls, in separate buildings, are being prepared for admission to the schools of the capital, or are being trained as assistants in the numerous village schools of the district; and where an attempt is being made by the wives of the missionaries to train the girls to be better companions of their present or future husbands, and to be better mothers. From one-half to two-thirds of the expenses of these schools are paid from the funds of the missionary societies.

After these come the greatest number of schools, called the *Village Mixed* schools, of which there are nearly 800, and which are associated either with the nine city churches in the capital, or with the seven out-stations where there are resident missionaries. Each of these schools is connected with the church in the village in which it is held, and such church is held or holds itself responsible for the school, the schoolmaster or mistress receiving appointment from the church in consultation with the missionary or the native evangelist in charge. Registers and a small supply of school materials are provided by the missionary, and such registers have to be brought to the missionary at some centre either monthly or quarterly, according to distance, for inspection. It is a rule that no help can be given to a teacher unless the register is regularly produced. Only half the expenses of such a school can be paid by the missionary, and yet he must be allowed the sole right of instructing the teachers. It is also a condition for receiving a grant that the children from each of these schools must be presented at some chosen centre at least once a year for examination by a missionary inspector, or by some competent trained native assistants. For the preparation for such annual examinations standards of attainments—six in all—are hung up in every schoolroom, so that all teachers may know what the inspectors will look for at the examinations.

And here attention should be drawn to the fact that religious knowledge is one of the subjects in all the standards. The schools receive no grants from any Government or local public funds, and, the parents of the children being members or attendants at the churches in which the schools are con-

ducted, there is no need of a conscience clause, and indeed such a thing is never thought of. One of the chief burdens of mission work in Madagascar is the proper supervision of the numerous village schools by the missionaries and their wives.

In the above brief notice no mention is made of the Home for Girls under the supervision of Miss Gilpin, of the Friends' Mission, in the capital, nor of Miss Coombes' Boarding School for Girls in Vonizongo (L.M.S.), nor of Mr. Peake's Industrial School at Isoavina, all of which, while of supreme importance, being chiefly in the hands and under the control of individuals, do not come within the scope of this notice.

The Norwegian Lutherans have a college in the capital for training young men for the ministry, and a large orphanage and girls' schools. The Society for the Propagation of the Gospel has also a college at Ambatoharanana, some twelve miles N.W. of the capital; it has a high school for boys, and two for girls in the capital; and it has also about a dozen or more elementary schools in the immediate neighbourhood.

For the successful working of all the above institutions and schools four printing establishments are constantly at work. Those of the L.M.S. and the Friends find employment for about fifty men and youths each; those of the Norwegian and S.P.G. Missions are smaller, and the L.M.S. and Friends' press frequently print larger works for them by contract. There are no statistics at hand to show how many lesson-books, lesson-sheets, reading-books, catechisms, registers, copy-books, slates, pencils, &c., are issued yearly, but their number must be large, to say nothing of books for teaching English, drawing, algebra, euclid, singing (sol-fa), school management, physics, botany, mechanics, &c. Tens of thousands, yea, hundreds of thousands are yearly issued. In all so-called secular works the presses of the L.M.S. and Friends receive no grants from the parent societies; the books have to be sold at a paying rate. For all religious books, if general and not strictly for denominational teaching, the Religious Tract Society is ever ready to make the most generous grants of paper.

J. RICHARDSON.

PROGRESS AT AN IMERINA COUNTRY STATION.

MRS. PEILL, of Ambohimanga, who, after furlough in England last year, returned to that station, thus reports her impressions of the progress made since she left:—

"Here we are again, living at the foot of the green hill that we are forbidden to explore. I notice great progress in some directions, and changes of a less gratifying kind in others. Brick-built shops in place of wayside stalls, and a handsome new church of burnt brick, with stone facings, in course of building, are signs of material advance; while a native 'Missionary Union,' supporting teachers in three heathen villages five days' journey to the north-west shows that evangelistic zeal has been developing. A 'Women's Temperance Union' is also in full activity here, with over

fifty members. I am quite struck with the organising abilities of these women; they can form plans and execute them without any assistance from either their male friends or from me. They preach and pray in public assemblies in a manner both acceptable and edifying, and their visits, in companies of twenty or thereabouts, to the neighbouring villages are, I am sure, likely to do real good. But it is so much harder to practise than to preach, and my chief effort in connection with this Society is to induce these good women to use their influence *at home*, with their own sons and husbands and slaves, who so often fall into drinking habits and other evil ways. In addition to the above societies, there is the Orphan Society, which supports twelve orphans at a cost of £12 per annum, or 20s. each, and a Christian Endeavour meeting, held at 8 a.m. on Saturdays,

the small houses originally built by our landlord for the accommodation of his slaves and other members of his household. Another slaves' dwelling has been turned into a nice little school room, about twenty feet long, in which classes and meetings are held regularly. For this we are indebted to Miss Bliss; and the Christian Endeavour meetings, as also the fortnightly prayer-meetings of the Orphan Society, take place here. I have just come from the Sunday-school, in which a great many young slaves of both sexes are kindly and faithfully instructed in reading and Bible knowledge by free people, sometimes their own masters and mistresses, and side by side with free children."



DRS. FENN AND MOSS, ASSISTANTS, AND STUDENTS.

one of the most enjoyable and profitable meetings of the week. Our friends, Antony and his wife, are active members of these societies. They have had sad affliction lately in the loss by typhoid fever of their little daughter (the one who recovered so wonderfully from tetanus before), and the illness of a little boy from the same dreaded disease. At the commencement of his illness the family removed by doctor's orders from their house within the gates, and came to live in our compound. This enabled us to superintend the diet and general treatment of the little patient, who passed safely through the fever, and is now nearly as well as ever. The house they occupy on our premises is like a small Swiss chalet, with one room below and one above, reached by outside mud steps. The lower room is their kitchen, fowl-house and servants' room combined, while the upper one is the family sitting and bed room. It is one of

MEDICAL MISSION WORK IN MADAGASCAR.

MEDICAL Mission work in various places and its different departments has grown so much in Madagascar that it is not easy to give an adequate idea of its extent, importance, and influence in a few lines. All missionaries in countries like Madagascar, especially those living in country districts, are expected to treat the sick, and are almost forced into medical work. Many have been obliged to set aside certain hours, if not whole days, a week for dispensary work. The missionary's influence is thus much increased, and, by the skill that comes of so much practice, much success attends the medical work. But it is not of medical work done by lay missionaries that I now wish to write, but rather of the work carried on by fully qualified medical men, who have been and are labouring to combine the preaching of the Gospel and the healing of the sick. Much

of interest could be related of the commencement and growth of Medical Mission work in the island, but in this paper I propose simply to write of the present state of such work, and its future prospects.

To begin with, let us first take a rapid glance at the two medical missions in Antananarivo, these being the oldest and most important. The large hospital at Isoavinandriana, a picture of which appeared in the *CHRONICLE* for November of last year, lies twenty-five minutes' walk to the north-east of the city. It is a new and fine building, erected in 1890-91, and publicly opened by Queen Ranavalona III. in person. It was built to replace the old hospital at Analakely, built many years ago by Dr. Davidson. It contains accommodation for eighty in-patients, as well as rooms for the out-patients' department. Unlike its predecessor, it has healthy surroundings, being quite away from the city, and having a good open compound around.

On the same ground we have recently erected a second building, for the reception of patients suffering from some of the infectious diseases. Altogether at Isoavinandriana the Mission property alone is very considerable—viz., the large hospital for general medical and surgical cases, the smaller hospital for infectious diseases, a doctor's house, two lady superintendents' houses, four houses for married nurses, and several other smaller buildings.

Before writing of the work done in these buildings, let me add that, in addition to the work at Isoavinandriana, the Medical Mission also has an important dispensary at Analakely, in the house formerly occupied by the lady superintendent at the old hospital; and until the present year also worked a dispensary at the southern end of the city, and another at Ilazaina, a town eight miles to the north. These two have been given up since my departure from the island.

A few words as to the character of the Medical Mission work. We seek as far as possible to make it all really *Medical Mission work*, and an object-lesson to the people of order, neatness, cleanliness, and regularity. The religious side of our work is chiefly done by means of short ward services, morning and evening, and by private conversation as opportunity and time permit. We rejoice to know that many of those entering the hospital return to their homes better both in body and soul. The influence brought to bear on the in-patients cannot but be good in many ways. Old habits and superstitions are broken down, and they learn ways of order and regularity to which they were utter strangers before. Thus I think it is no exaggeration to say that the Medical Mission is the helper of all the churches, and a practical exposition of Christianity which the people much need. Besides the in- and out-patient work, there are two other very important branches of the work at the capital that must not be passed by. The first is that of the *Medical Missionary Academy*.

The Medical School for young Malagasy men was instituted in 1885, and is superintended by a conjoint board of



STARTING FOR THE COUNTRY.

the doctors of the English and the Norwegian Medical Missions. Students are given a five years' course of training, and then, if successful in their examinations, are granted the diploma of the Academy. Over twenty young men now hold this diploma, and about fifty medical students are studying in the Academy. Many of those who have passed are doing excellent work, some helping missionaries in country districts, some having commenced most useful work on their own account, and others having good practices in the capital. Not a few of these students are earnest Christian men, and anxious to do all in their power to forward the cause of Christianity in their land. We feel that by thus bestowing much time and labour on the few we are doing the best thing to benefit the many. The second branch of teaching is that of young women to become good sick nurses and midwives. This is undertaken by our excellent lady superintendent, Miss Byam. Some of the nurses have been with us for many years, and others have left as the wives of teachers, evangelists, &c., and are using their knowledge for the benefit of those among whom they dwell. Besides all this there are other important branches of work which space does not allow us to detail now, chiefly the preparation of text-books and the visitation of Europeans and missionary families. As my colleague, Dr. C. F. A. Moss, lives in the city, most of the latter work falls to his lot. The second Medical Mission in the capital is that supported by the Norwegian Mission, and carried on by Dr. O. Thesen. The hospital is small and in the middle of the city, which is a disadvantage in many ways. But owing to its very central position, a large number of out-patients attend the dispensary. Dr. Thesen has made a speciality of diseases of the eye, and has done most excellent work in that direction. As already stated, both he and Dr. Borchgrevink join with us in the work of the Medical Mission Academy.

I have thus dealt at length on the Medical Mission work of the capital, because it is the oldest, the largest, and most important in the country, and also because it is that with which I am best acquainted. There are three other Medical Mission hospitals in the country of which I would like to say a word

or two. The first is in the Sihanaka district, where Mr. J. A. Mackay labours. He has a nice little hospital near the shores of Lake Alaotra, which is doing excellent work in that locality. The present building is the second hospital he has erected, as the first was destroyed by fire. Mr. Mackay, too, is training a few Sihanaka youths, who by and by, perhaps, will go up to the capital to complete their education and receive the diploma of the Academy. The second country Medical Mission is at Fianarantsoa, the capital of the large Betsileo province. Dr. George Peake is now there, and carrying on the work so ably begun by Mr. Pearse. I visited him

near the hot spring, whose waters much resemble those of Vichy, and which are most beneficial in the treatment of many diseases. Besides these medical missions worked by Europeans, there are six or seven others worked by native doctors under the direction of English and Norwegian missionaries, and these, we hope, will soon be multiplied as the number of our students increases. In Vonizongo there are two of our former students, who are doing real Medical Mission work on their own account, and whose influence is already felt to be far-reaching.

The above brief sketch may serve to give friends some



FIANARANTSOA, THE BETSILEO CAPITAL.

in the month of June last, and was glad to see the extent to which his work was growing, and the great influence he was obtaining over the Betsileo. His small hospital is often quite full of in-patients, many of whom come from a distance.

Another and newer Medical Mission hospital is situated at Antsirabe, North Betsileo, and is supported by the Norwegian Mission. Dr. Ebbell, who went to Madagascar two years ago, is working there. The work is quite new, but already the hospital is quite full, and large numbers of out-patients flock to him. He also has the advantage of being

idea of the extent and prospects of Medical Mission work in Madagascar, and will, I trust, enlist the prayers of many that God will even more prosper such work in the future than He has in the past.

S. BACKWELL FENN.

MISSIONS IN THE BETSILEO PROVINCE.

THE Betsileo Province lies to the south of Imerina, with an intervening uninhabited region. It is divided into North and South Betsileo, and contains a population of about

half a million. The Betsileo were conquered by the Hovas in the days of Radama I., since which time they have been subject to Hova rule. They are a dark-skinned, curly-headed tribe. The Mission was commenced in 1863, but it was not until 1870 that a resident missionary was appointed.



L.M.S. CHAPEL, AMBOHIMANDROSO.

The difficulties of Christian work have always been greater among the Betsileo than among the Hovas. They are a subject tribe, who, under the imperfect system of government of the Hovas, often suffer much oppression, and are consequently indisposed to accept readily anything which comes to them, as Christianity has come, in association with the Hovas. They are also much duller and slower intellectually than the Hovas, and much more uncivilised and superstitious.

There are four central stations, situated at the towns of Fianarantsoa, Ambositra, Ambohimandroso, and Ambohimahaso. These stations are strong centres of influence. Fianarantsoa has, since 1872, had a Normal School for boys and a Central School for girls, both of which have, during the last ten years, increased greatly in importance and usefulness. A large number of students and their wives who have received training are now engaged in mission work either in the districts or among outlying tribes. At Ambositra and Ambohimandroso training schools also exist, and the students and their wives live for a time in houses in or near the missionary compound. Bible-classes for men and women, homiletic and singing classes, are also regularly conducted at the central stations by the resident missionaries and their trained assistants. Sunday-schools are well attended, and, on the whole, efficiently carried on. Young Men's Christian Associations, Christian Bands, Bands of Hope, and similar organisations under different names are in operation, and some amount of house-to-house visitation has been carried on.

The districts connected with these central stations are subdivided into small groups of from five to twelve congrega-

tions, which are under the care of trained native evangelists from the Society's College at Antananarivo. Ten years ago there were only nine of these trained assistants, now there are thirty-three, the majority of whom are really zealous and efficient workers.

The number of preaching stations has increased from 156 to 298, about one-third of them being organised churches with a roll of membership and monthly communion. "Preachers from the larger centres are also planned to preach in the villages around, some even travelling very long distances; so that altogether the Gospel is now brought within the hearing of a large proportion of the Betsileo."

The country schools have increased in number from 116 to 287, and the number of scholars has grown from 7,364 to 14,512. Nor does this remarkable advance adequately represent the real addition to the number of scholars, for all the schools have suffered very severely from the conscription during the late war, and from the withdrawal of large numbers of the elder scholars for forced labour for the Government. A great change for the better has also taken place in the quality of the teachers and of the instruction given by them.

The Native Home Missionary Society connected with the Congregational Union is already supporting seven evangelists and three teachers. And the annual meetings of the Union and Home Missionary Society, which are held at Fianarantsoa, increase in influence and in interest year by year.

The preaching of the native evangelists has undergone a very great improvement, not only at the central stations, but in the villages. Many of the younger natives now preach with considerable force and unction, and deliver a simple and intelligible message.

Medical work is in this district, as in other parts of Madagascar, an indispensable adjunct of the other labours of the missionary. At each of the stations, and by all the missionaries, a large amount has been done to relieve the sufferings of the people. From 1881 until his return to England on furlough in June, 1893, the Rev. J. Pearse was specially recognised as a medical missionary. A new dispensary was erected at Fianarantsoa with a small hospital, and his opportunities of ministering to the suffering were greatly increased. When he left, Mr. G. H. Peake, M.B., C.M., was appointed to take his place, and for the past twelve months has been in charge of the medical department of the Mission.

Towards the close of last year the Rev. P. G. Peake, of Soavina, in Imerina, visited the Betsileo Mission as a special delegate from Imerina, and in the following paragraphs we have a summary of his impressions of the country, the people, and the Christian work that is being done amongst them:—

"Entering the Betsileo country, and going from place to place therein, I was impressed with the superior character of the land for agricultural purposes, when compared with

Imerina. The country is not less hilly, but much of the soil is of volcanic origin. The people are more given to agriculture than the Hovas, and exhibit skill and industry in their plantations. Their ingenuity in terracing the hill sides, for rice plantations, and the long distances from which they bring the water to them, in small canals, from the springs in the higher hills, have often been mentioned. The Hova settlers in Betsileo are well aware of this agricultural tendency of the native, and employs him largely for wages, not depending on slave labour alone, in making large plantations of manioc, sugar cane, and pigeon pea, this last being extensively cultivated for support of silkworms, for which the Betsileo Hovas are noted, especially in the Ambohimandroso district.



FIANARANTSOA, SHOWING THE ROMAN CATHOLIC CATHEDRAL :
THE BUILDING WITH WHITE CUPOLAS IN CENTRE.

"The capital of the South, Fianarantsoa, is a large and important town. The Roman Catholic cathedral is a very imposing structure. It is built of burnt bricks with stone facings, and cost £20,000, and is said to be the gift of an English lady converted to Romanism. There is a Norwegian chapel of sun-dried brick on the south side of the central street. The L.M.S. have three large chapels and a small one in this town. All, except the last, have tiled roofs. These, with the hospital and school-houses for Normal and upper girls' schools, make it a very important mission station. Two of the L.M.S. chapels, Ambalavao and Tranobirika, are new buildings, well seated, furnished, and cared for. The Ivohidahy chapel is an older building, but has much service in it yet. The Normal school-house, however, is in a very dilapidated state, and urgently needs replacing by a new and larger building.

"I was very much impressed and surprised to find that all the large towns, Ambositra, Ambohimahaso, Alarobia, Fianarantsoa, Alakamisy, and Ambohimandroso are practically Hova towns and not Betsileo, and these towns are the strong places of the Mission. The Mission is Hova, the congregations are mostly Hovas; so are the scholars in the schools, the students, and those who attend the Bible-classes and prayer-meetings. Of course there is a proportion of the Betsileo, and the number is increasing, but much has yet to be done before it can be said that the Gospel has a strong grip on the Betsileo proper. There are some fine exceptions, however, and providing the Mission continues to carry on its work

with the same vigour in the future as in the past, the time is not far off when it will gain a firm and a lasting hold upon them.

"There was evidence on all hands from a missionary standpoint of a successful mission. At the station where a missionary resides, the chapels were well filled, the people were well dressed, neat, orderly, and reverent during the services. The general demeanour is as good or better than in the best places in Imerina. The singing generally is hearty, and approaching what is understood as congregational singing, which no doubt has not been attained without much trouble. The religious instruction classes and prayer-meetings are well attended. Young People's Endeavour Societies, Sunday-schools, local evangelistic missions, are in vigorous operation. And finally what struck me as a different phase of behaviour is the apparent deference and amenability of the natives, pastors, teachers, and others to the missionaries themselves.

"The yearly meeting of the Union of the Betsileo Congregations, from which, strange to say, Ambositra and those connected with it exclude themselves, was held at Ambohimandroso. There was a large gathering. About 500 delegates were present at the large meeting. The subject under consideration was the 'Protestant Faith,' opened by a paper read by Mr. Hockett. The people were enthusiastic, and expressed great surprise that they had not been more fully informed as to the causes which led to the Reformation, which it was necessary to refer to in order to show why we are Protestant. It appeared, too, that the Jesuits had under the aegis of the French Vice-Resident, been carrying matters with a high hand in the province.

"The evangelistic business of the meetings was a decision to undertake the whole expense of the outlying local mission to native tribes.

"There were also women's meetings and Young People's Christian Endeavour gatherings which were very successful. Altogether the three days' meetings were very pleasant, did good service, and gave stimulus for better things to come."

Mainly concerned with our own operations, as this review of the Madagascar missions naturally is, we cannot pass over in silence the very extensive work carried on by the Norwegian missionaries in the Betsileo country. As previously stated, they have a small representative mission in Antananarivo, but their principal field of labour is in South Madagascar. In 1866, after first receiving the concurrence of our own Directors, these Lutheran brethren began what has grown to be a very strong and efficient mission. Their Norwegian staff now numbers between thirty and forty, scattered over an extensive area in twenty-three chief stations, and has 32,000 church members under its care, besides many thousand adherents and a corresponding number of children under Christian instruction in schools.

Their first field of labour was in the district called North Betsileo, which, starting from about fifty miles to the south of Antananarivo, stretches away southwards. To this were subsequently added South Betsileo (in which our own Society also has missions), the Sakalava Coast, the North Bara country, and, subsequently, the extreme south-east and south-west coasts of the island. In the South Betsileo country there has been an unfortunate overlapping of work as the result of a former misunderstanding, but in all the other fields referred to the Norwegians are alone. Great credit is due to the earnestness with which they have taken up the work. As regards the southern part of Madagascar, indeed we are much indebted to the Rev. Nilsen-Lund for our knowledge. His journeys have taken him over ground almost unknown to the civilised world, and have issued in a project for stationing missionaries among the wild, lawless tribes which people the southern end of the island.

THE S.E. COAST MISSION.

THE most recent sphere of L.M.S. work in Madagascar is that which was commenced on the South-east Coast after our return to the island in 1887, subsequent to the settlement, or apparent settlement, of the French quarrel with the Hova Government. We were privileged to labour there for five years, and during that comparatively short period we have seen vast changes wrought directly or indirectly by the introduction of the Gospel. Not only has Christianity spread among the tribes, but the social and domestic life of the people has undergone a transformation in many directions. The seed sown by the L.M.S. has already begun to bear fruit, pointing to a rich harvest, if the growth be allowed to go on undisturbed.

The district may be roughly stated to be six days' journey from north to south, and about three or four days' journey westward from the coast. It is a fertile tract, well watered, and hence very unhealthy, containing a large population, and several good-sized towns, among which Ankarana, Mahamania, Vohipeno, and Farafangana are Hova stations, each under the command of a governor appointed by the Queen, and assisted by a handful of soldiers. The last-named is the chief port of the district, and was the starting-point of the new Mission.

The people are divided into twenty-two tribes, most of them having sprung from one stock, identical with the coast tribes farther north; but one large tribe, the Taimoro, is entirely distinct, and has an Arabic origin. These people have religiously preserved themselves uncontaminated by intermarriage with other tribes. They possess the Arab features and dress, and have kept the knowledge of the Arabic written character, which they used for correspondence in the Malagasy language long before our missionaries reduced the language to writing for the first time, as it was thought, in Antananarivo. But although they have retained

amongst them two or three copies of the Koran brought by the first immigrants from the vicinity of Mecca, they have long since degenerated into idolaters, and have become, by their superior cunning and knowledge, the idol and charm makers for a large part of the island. Even the so-called "national idols" burnt in Imerina in 1869 were manufactured by this tribe.

The densest moral and spiritual darkness overhung the whole of this large district in 1887. Degrading superstitions and obscene rites and customs held sway among the tribes, whose lives were lived in the midst of cruelty and bloodshed, and whose social habits were only a little raised above those of the beasts. There was no conception of a supreme power, and all their faith was influenced by the craft of the diviners, and centred in the hundreds of fetishes possessed by each family. There was a constant unrest among them, and war and famine were common accompaniments of their lives.

But the power of the Spirit of God has been felt among them, even in so short a time as has elapsed since the formation of the Mission, and a wonderful change has come over many of the people: an effect which will go on and increase to the honour of His name if the work be allowed to develop undisturbed by outside influences for evil.

The L.M.S. Mission has taught these people the right value of *peace*, which has taken the place of the yearly wars before the advent of the missionary; and so fully impressed are they that this is one of the results of the "praying," that no name would satisfy them for the Mission boat but "*The Peace*." "For," as one old chief said to me, "we have never known such a peaceful time in the memory of the oldest of us, and can attribute it to nothing but the Gospel which the boat is to help in spreading." With peace has come social prosperity. Cattle and rice now abound. The towns are growing larger and the houses becoming more substantial; and commerce, which alone can do so little to civilise, is reaping the result of the introduction of the Gospel. In place of the one Creole trader I found there in 1887, there are now representatives of eight European and Mauritian firms who are supplying the people with dress, domestic utensils, and money in exchange for rice, bags, and for the indiarubber which has been exported from the district at the rate of over a million pounds a year since a missionary, who discovered the tree, pointed it out to the natives. Thus have the people become more happy and contented.

Schools have been formed in seventy or eighty villages, and these are attended by over 6,000 scholars, taught, in some instances, by teachers trained in L.M.S. schools in the interior, and paid by L.M.S. money; in other cases, lads, selected from the people, have been taken into the Mission-house at Farafangana, and trained till they have with confidence been placed in this office. In all these villages buildings have been erected by the people themselves to serve as school

rooms and chapels; and, notwithstanding the short time that had elapsed, some 17,000 were in attendance on the Sabbath in 1894. Of these many have given proof of having undergone a radical change of heart, and 179 have been baptized and received as church members.

Meanwhile, classes have been held for instructing the women and girls, in which we have received great and unexpected assistance from a lady of high rank in the capital, who offered herself as a volunteer for this work—the only female evangelist in Madagascar. A large preachers' and teachers' class is held on Saturdays, when thirty or forty men attend, some coming from long distances up the rivers. At this an effort is made to render them better able to compass their duties in the villages, when on the following day orderly and attentive congregations will listen to their instructions.

Native missionaries, trained in Imerina, and supported by the "Native Missionary Society," have been placed in each of the Government towns, and are conducting a good and growing work on the same lines as the missionaries, and under their guidance. Boarding-schools, which began, in 1888, by our taking two boys into our house to train as teachers, have been established in each of these centres of work. Our own grew to thirty, so that, with those in the evangelists' houses, we have over one hundred lads being trained to become efficient Christian teachers.

Space will not permit me to do more than mention the Dispensary work, where over 4,000 attendances are registered during the year; the Bands of Hope, the members of which pledge themselves to social purity and total abstinence; the Y.P.S.C.E., with its bands of village workers; the cottage meetings; the early morning prayer-meeting as soon as it is light; the large attendance at our family prayers in the evening, numbering often from fifty to eighty; and the Sunday-schools, which, having commenced by my wife teaching half-a-dozen children under a tree on Sunday afternoon, now number 360 in four schools.

To meet the ever-increasing needs of the work, the missionary staff has been increased, and now Mr. and Mrs. Collins, and Mr. and Mrs. Pryce Jones, are associated in the work of the district.

When we first landed we were welcomed by a few children only, headed by the evangelist who had arrived a month or two before us. The elder people looked at us askance, and, with suspicion, avoided us. All were wild, half-clothed, and savage, the want of security being exhibited by the fact that all the men went about armed. When we left, five years later, a thousand or so of well-dressed men and women lined the beach to bid us farewell, kissing our hands and wishing us a speedy return, with a "God bless you" hearty and sincere as from true friends. Such is the wonderful change God has wrought by the instrumentality of the L.M.S. And is this now to be broken up or hindered by the ambitious self-seeking of a people who care little or nothing

for these things? God forbid! Christians! Fellow Watchers! Pray that whatever political changes may come in the near future, that our converts, and more especially our helpers—teachers, preachers, evangelists, and pastors—may be kept faithful, even though faithfulness may mean persecution for Christ's sake. GEORGE A. SHAW.

THE WORK ON THE EAST AND NORTH-EAST COASTS.

THE Society has had adherents on the East Coast since the year 1818, when the first attempt to evangelise the island was made, and disaster befell the devoted band of missionaries who made it. Nothing is known of the scholars and others who for so short a time came under the influence of Messrs. Bevan and Jones at Tamatave; but years afterwards, when the latter and the colleagues who subsequently joined him had been so successful in the capital and the Central Province, many of their converts must from time to time have visited the coast and carried with them the knowledge of Christianity. Certain it is that when Rafaravavy and her companions fled from the fires of persecution in the interior in 1838, they found faithful friends at Tamatave, who received them into their houses, generously provided for their wants, and ultimately, with the assistance of one of the missionaries, got them on board an English ship in sailors' clothes, and thus secured their safety.

In after years, too, when the missionaries had all been driven out, and the natives had only themselves to rely on, the Rev. W. Ellis, who had been sent to inquire about, and if possible comfort, strengthen, and support, the Malagasy Christians, found many secret disciples at that port; and it was by their aid that he managed to smuggle into the country and get distributed more than 15,000 portions of the Scriptures. Some of those who assisted him are still living, and I have heard them speak with pride and thankfulness of that adroit and successful evasion of the Royal law.

When Mr. Ellis returned to Madagascar, in 1862, to formally re-open the Mission, he found at Tamatave a congregation of about a hundred persons, and assisted them to buy land for the erection of a suitable church.

From that time the number of our adherents continued to increase, and, owing mainly to the great impetus Christianity received in the centre of the island by the conversion of the Queen and destruction of the idols, a church sprang up in the principal town of every district along the coast, each of which became a new centre for the diffusion of Gospel light.

Before the commencement of the present troubles, the number of our congregations from Mahanoro in the south to Ambohimarina in the north was about seventy, and the people comprising them some eight thousand, including eight hundred communicants. In connection with fifty of these congregations there were elementary schools, and about four thousand five hundred children attending them. These schools were supported partly by small grants from the

Society and partly by local contributions from the people themselves. We had also a training school for teachers, composed of lads from the coast tribes.

At Tamatave we have never recovered from the sad effects of the last war, the members of our congregations and our scholars being much less numerous. The first result of the present commencement of hostilities is the occupation by the French troops of the Society's Mission-house and the two beautiful churches just erected at considerable expense and much self-sacrifice, and the general break up of the missionary's work. His people and his scholars, including the pupils of the Training School, are scattered, and he himself, after being turned out of his house, has been obliged to leave.

With respect to the congregations north and south of Tamatave, it is just possible that, as was the case during the last war, some of them, with their schools, may continue to hold together. Yet it is more likely that, as knowledge of a serious invasion spreads, and the dreadful effects of it get to be painfully realised, there will be a widespread break up of all good work.

Moreover, in the event of the Hova power being entirely overthrown, there is every prospect of a check to the educational (to say nothing of the religious) advance now being made. The native authorities, notwithstanding their shortcomings in other directions, have always encouraged a kind of compulsory attendance of the children, and have been fairly impartial in the way in which they have assisted scholars into the various denominational schools. It is feared, however, that French rule will not only mean a cessation of this system, but a large restriction of religious liberty in favour of Roman Catholicism, professions to the contrary notwithstanding. This, of course, would materially interfere with the work of all Protestant missionaries, and probably destroy much of the good that has been done.

On the coast such action would be especially disastrous, as, with the exception of Tamatave and one or two other places, the Jesuits have no stations, and the people would be practically deprived of religious instruction. In consequence, too, of the difficulty of reaching them they have far less knowledge than the Christians of Imerina, and some would be likely to relapse, at least for a time, into a semi-fetish and half-barbarous state.

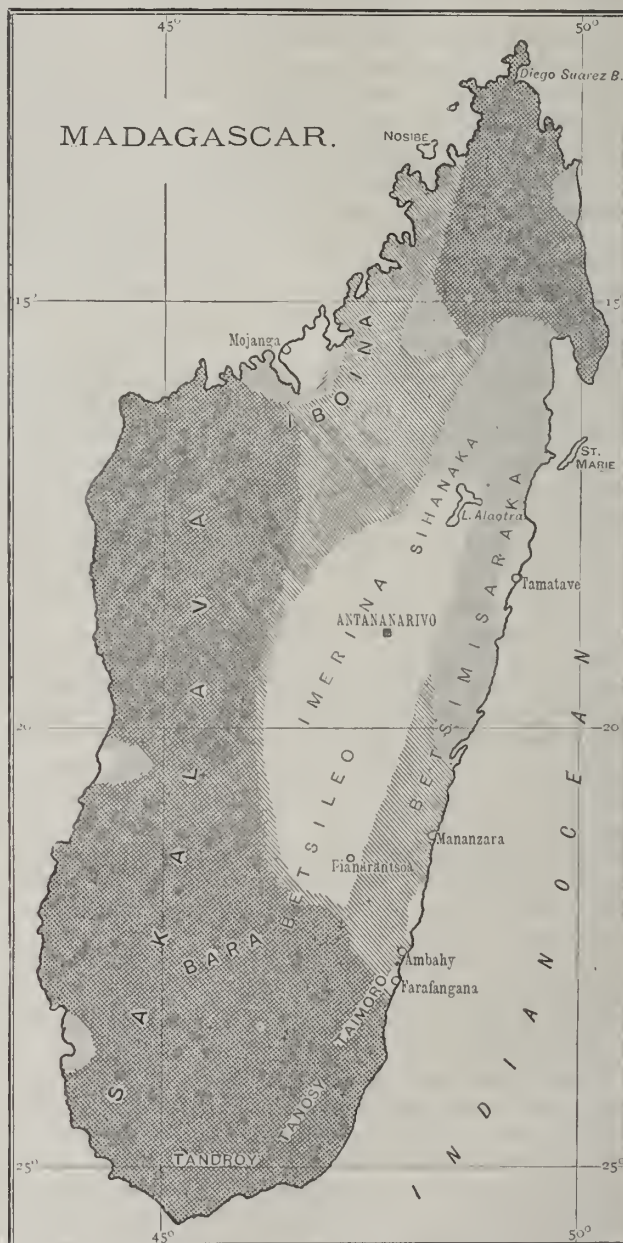
J. A. HOULDER.

THE ANTSIHANAKA MISSION.

The Sihanaka are a dark-skinned, curly-headed, and very degraded tribe, numbering about 50,000, and inhabiting a swampy region bordering Lake Alaotra. Ambatondrakaza, the capital of the province, lies about a hundred miles to the north-east of Antananarivo. It is subject to the Hovas. The Mission was commenced in 1875.

The first European missionary to the Sihanaka people was the Rev. J. Pearse, who laboured among them from 1875 to

1880 with great earnestness and much encouragement. When Mr. Pearse was removed to the Betsileo Mission in 1881, the district was left for six years under the care of



MAP SHOWING THE CHRISTIANISED AND HEATHEN PORTIONS.
Adapted from the Norwegian Map of Capt. Landmark.

native evangelists, periodical visits being paid to it by one or other of the missionaries in Imerina appointed for the purpose.

The Antsihanaka country has been so notorious for the

prevalence of malarial fever that it required more than ordinary strength and courage for anyone to undertake to reside in it permanently. In 1887, the Rev. E. H. Stribling, who had previously laboured in the Vonizongo district in Imerina, undertook the duty, and was joined in the Mission by Mr. and Mrs. Mackay, who were sent out from England by the Directors specially for Medical Mission work. The missionaries settled at Ambatondrazaka, where they laboured together until May, 1890, when Mr. Mackay removed to Imerimandroso, close to the shore of Lake Alaotra.

Mr. Stribling having removed to another district to the west of Antananarivo, the Rev. A. W. Wilson, formerly one of the tutors at the college in the capital, and the Rev. D. D. Green, were appointed to strengthen the Mission, and these brethren are now at work. A lady missionary also, Miss Foxall, who was sent out in 1892, has won the confidence of the Sihanaka women and girls, and is very fully occupied in various efforts on their behalf.

Though the claims of the dispensary and of the small hospital opened in 1887 have taken up much of the time of Mr. and Mrs. Mackay, they have taken their share in the work of evangelisation and in effort for the moral and spiritual improvement of the people. The difficulties which have beset the Mission have been of a very trying kind. The annual reports have shown that the majority of the tribe are still sunk in gross heathenism, very ignorant, very superstitious, and very immoral. The distillation and use of rum seem to be a most painful and universal evil, men, women, and children being alike the slaves of drink. The number of churches has grown from fifteen to thirty-four; and, though many of the members are painfully weak, two or three years ago Mr. Stribling was able to say: "We know, however, that there are some at least, if but few, who are valuable witnesses for the Lord our Master. Surrounded by the most deadening influences to spiritual life, they are yet striving to live as becometh the saints. Men and women of heathen parentage, still seriously handicapped by evil customs, such as slavery, and yet endeavouring to live the Gospel of Christ in holiness of life, and by helping to ameliorate the condition of their poor slaves, these are they from whom we may take courage."

A Home Missionary Association was formed in 1887, and has already begun to take a substantial share in promoting the knowledge of Christ among the people. Earnest and successful efforts have been made to promote education and to stimulate the adults to learn to read. Notwithstanding the ill-feeling and suspicion caused by the action of the native Government in using the schools as compulsory recruiting grounds, the number of scholars has increased to 3,581. There are also sixty youths under special training to fit them to be teachers.

Six evangelists are employed in various parts of the district, most of whom have proved themselves to be men of earnest piety and zeal in work. Recently several catechists

have also been appointed to labour under the evangelists, and a number of voluntary helpers are rendering assistance in various ways. The churches have been united together for mutual help in a Congregational Union, whose six-monthly meetings are beginning to have a wholesome influence on Christian opinion and practice.

AN APPEAL FROM MALAGASY PASTORS.

THE following letter has been addressed to three of the senior missionaries of the Society, at present in this country. It is signed by two of the most trustworthy and influential of the native pastors of the churches in that island connected with our Mission. The names of the writers and of the recipients of the letter are omitted for prudential reasons; but the social position of the men who write, and their great influence among the people, give great importance to their words. The Hova Government may be deterred by motives of policy, or may feel it to be useless to appeal formally to Great Britain for intervention in its hour of need, but the simple-hearted confidence of the people in their friends the English, "who have never deceived them," is most pathetic.

[COPY.]

"Antananarivo,

"7th December, 1894.

"GENTLEMEN,—On account of our friendship in the Lord we are writing you this letter, to set forth briefly and simply the terrible trouble the French are preparing for us, and also to entreat you earnestly to do all you can to help us in our time of sore need. What is that terrible trouble? It is the great war which M. de Vilers is inciting the French Government to undertake against us. And, alas! should he be successful, it will be a far more terrible thing than what we witnessed ten years ago; for there will be much bloodshed in the land; death will be dealt out to many in the ports around the island; the number of orphans and helpless widows will be increased; fathers and mothers will lose their loved ones, and nearly every place will be a place of weeping. Yea, more, the work in schools and churches, in which we and you have been so earnestly engaged for so long a period, will cease to progress, for it will be hindered and destroyed in many ways.

"And because you know so well the many unfair advantages which the French have tried to take on us Malagasy, and because you are fully acquainted with our exceeding forbearance towards them, we beg and pray you, O friends, to do all in your power to save us, so that the destroyer may not gloat over us as beasts for the slaughter, and that you may also rescue the Church of God, which He has bought with His blood.

"And O, sirs, let it be far from you to say: 'That is no business of ours, for we have nothing to do with politics. Surely it is the business of all who serve God to do what lies in their power, even at the sacrifice of their lives, to come to the help of those who are oppressed and persecuted. And you can do something. We do not ask you to force your way into Parliament, and complain there, nor to your Cabinet; for we know

that you have no authority there. But you can converse with your relatives and friends, and with members of Parliament and others—in your homes, in the streets, and in other places—and enlighten them as to the rights and wrongs of these difficulties between the Malagasy and the French. We venture to urge that you could well do as much as that, without being censured by your Queen, and without incurring blame from anyone, and without being wrong in the sight of God. Yea, we think it would redound to your honour, should God be with you and bless your conversation, and enable you to frustrate the wicked designs of those who are seeking the destruction of your friends, and lead to our deliverance from the oppressor.

"We have not the slightest hesitation in requesting you to inform all with whom you come in contact that neither our Queen nor our Government is to blame in the slightest degree for the destruction the French are bringing upon us; it is the French, and the French only, who are guilty in the sight of God, the Righteous Judge. Therefore we beseech you, sirs, to spare no effort to acquaint all good men and all English members of Parliament with the wickedness of this French aggression; yea, go even to your Queen if such a thing be possible, and let her know it. Then when all true men are acquainted with the truth, we shall have done all that we could whether deliverance come or not.

"To send such complaints to strangers would be dishonourable; but when one is writing to intimate friends, one may write all that is in one's heart; and the supreme importance of what we have laid before you is proof that we hold you in the highest esteem. From our childhood we have heard of the Treaty between the English and Radama I., agreeing that they would act in a friendly manner towards each other to the end of time. We believe that; and our Queen and the majority of all sensible persons in Madagascar thoroughly believe it as well. And now when this unrighteous dealing on the part of the French has become patent, the common talk of the people here is as follows: 'The English are our true friends; they have never deceived us; they have done us much good, and that not only to our Government, but in education and in religious matters.' The foregoing can be denied by none, for the English and the Malagasy have been on terms of the closest friendship for a very long period of time. It is becoming, therefore, that they should cry out the one to the other in time of trouble. In further consideration of this, let the following facts be noticed:—

"It was Englishmen who first taught our soldiers and instructed us in the use of arms in defence of our country. Some of those pioneers died here, and were buried at the north of the present stone church at Ambohipotsy. Their graves, which are still there, and their bodies which lie there, bring to our remembrance that Madagascar was, and is, a land dear to the English, and that the Malagasy are beloved by them. They died here as if dying among their relatives, and they accepted burial here as if they were being buried in their own native land.

"It was Englishmen who first introduced the Christian religion and education. It is said there were some other foreigners who came here for that purpose before them, but it was Englishmen who succeeded in inducing Radama I. to enter on a career of progress and civilisation. And up to the present

time, while there are other teachers in Madagascar, the people who attach themselves to such are mostly ignorant or are influenced by curiosity and other unworthy motives. The great mass of the people, and nearly all of any standing or importance, still attach themselves to the English, for it is the English whom the people as a whole look upon as their trusty friends. All the above goes to show both you and us that we are close friends, and ought to come to the help of one and the other in time of trouble. So please talk about it, lest the lives of your friends should be 'destroyed as the putting out of dying embers.' Do not thrust us from you as unworthy of your consideration, for we are 'as the captured calf that has broken its cord and runs back to its fellows.' Do not say we have no right to entreat you; do not repulse us when we appeal to you as friends; do not say: 'You are down, and there we leave you.' We do hope you will listen to us.

"We send our sincere respects to you, and bid you good-bye in the name of our Lord Jesus Christ."

(Here follow the signatures.)

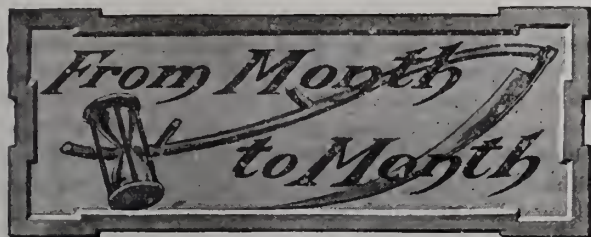
THE ANGLO-FRENCH CONVENTION.

MANY supporters of the Society in this country seem to be in some doubt as to the actual terms and scope of what is commonly called the Zanzibar Convention of 1890, in which diplomatic instrument Lord Salisbury recognised the Protectorate of France over Madagascar, omitting clauses that do not affect that island, we give below those which do. From these it will be seen that unless the French utterly repudiate their Treaty obligations—a supposition which cannot be entertained—British missionaries are guaranteed complete protection and liberty to carry on their work:—

"The Government of Her Britannic Majesty recognises the Protectorate of France over the Island of Madagascar, with its consequences, especially as regards the *exequaturs* of British Consuls and Agents, which must be applied for through the intermediary of the French Resident-General.

"In Madagascar the missionaries of both countries shall enjoy complete protection. Religious toleration, and liberty for all forms of worship and religious teaching, shall be guaranteed.

"It is understood that the establishment of this Protectorate will not affect any rights or immunities enjoyed by British subjects in that island."



*Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.*

CHINA.

CHINESE New Year's Day of 1895 has fallen on our January 26th, and the native converts are observing their week of prayer, meeting from day to day in the different Mission churches of Shanghai. To-day they gathered in our London Mission Chapel, and I would that friends of our work at home could have seen that large and devout assembly. Greatly must such a palpable proof of progress in Chinese Christianity have justified the hopeful and encouraged the doubting. Our church here is seated for 250, but one extra bench after another had to be supplied, and even so some of us could only find room by piling almost on each other some long-suffering little Chinese children, who, fortunately, are ready-made cushions in their winter attire! Most earnest and animated was the conduct of the service. Now a native, then a foreigner, would exhort or pray; and the hymn-singing was of the heartiest. Very striking it was to hear in such volume of Chinese voice and language Dr. Muirhead's translation of that favourite hymn, "Nearer my God to Thee." Especially do we rejoice in such meetings as proving and promoting the spirit of union among our native congregations. The Chinese are ready and eager for these opportunities of undenominational Christian communion, surely offering thus an example to their brethren and sisters of more favoured lands. In Shanghai there are about as many native converts as "foreign" professing Protestant Christians. Would that the "foreign" week-of-prayer meetings had been as well attended and widely representative

Alice Jane Muirhead.

INDIA.

THE anniversary services of the L.M.S. were of an exceptionally interesting character this year. Availing ourselves of the opportunity afforded by the presence in the city of the Rev. L. Gelson Gregson, we prevailed upon him to conduct the service at Union Chapel, on the morning of Sunday, January 27th, the after-

noon of the same day being devoted to a children's meeting, at which short, but interesting, addresses were given. Perhaps most successful was the missionary meeting held in the evening. The usual sermon was dispensed with, and brief addresses bearing upon the subject uppermost in all minds were delivered. An interesting feature was to be found in the fact that all the Bengali missionaries took part, and thus gave an illustration of some of the fruits of the work; and very earnestly did one of them, the Rev. K. P. Banerjea, plead for the poor people of his charge in the South Villages and the Sunderbans. Our senior missionary, the Rev. J. P. Ashton, M.A., gave a *résumé* of the work, drawing especial attention to the fruits of the Institution, as shown in the raising of a native ministry, and in the originating of an independent and flourishing church, which, in many respects, is a model to the country. The Principal of the College, J. N. Farquhar, Esq., B.A., spoke at great length of the College work, showing the spirit in which it is carried on, and speaking of the desire of the Mission to make it more and more a blessing to the Bengali Christian community; whilst the meeting fittingly closed with a few strong, earnest words from J. Luke, Esq., who brought before the people the necessity that they should unite in prayerful co-operation with those who were bearing the burden and heat of the day. The Thursday following, January 31st, was the annual day, and one not soon to be forgotten by those who shared in its engagements. The large hall of the Institution, which generally wears an appearance of vastness and coldness not at all conducive to enthusiasm, had, by a considerable expenditure of energy, and the lavish use of flags and bunting, carpet, sofas, and plants, been so altered, that we, who are accustomed to its bareness, were astonished at the transformation scene thereby achieved. In the early morning hours many of the workers of the city and villages met for prayer and praise. Later on we assembled in conference. At this a paper, by the Rev. K. P. Mookerjea, M.A., of Berhampore, was read, showing that the success of the Mission depended largely upon the missionaries themselves. He seems to have been much impressed with the work of the lady missionaries and with their mode of labour, and held it up as an example to all. Two other addresses were given on the influence of character in the building up of the London Mission, which were followed by a discussion. The lesson of this conference is that the progress of Christ's kingdom in Bengal depends more on the faith, love, and zeal of the individual Christians and missionaries on the spot than on plans and schemes. In the afternoon there was a large gathering in front of the Institution, when the Rev. N. L. Dass, Rev. Isham C. Dass, Rev. C. N. Banerjea, B.A., and others gave addresses, and the young men, under the guidance of their pastor, Rev. T. K. Chatterjea, sang Gospel hymns, in Indian metre, to the accompaniment of harmonium and violin. This "Sangkirtan" over, the large hall was filled with an attentive audience, composed chiefly of

Christians, but amongst whom were many of our Hindu students. J. B. Bradden, Esq., presided, and eloquent speeches were delivered by K. C. Banerjea, Esq., Rev. J. Smith, of Delhi—the veteran missionary—and the Rev. S. C. Ghose, of Moorshedabad. The meeting was followed by tea and refreshments, provided by the liberality of a few friends, and very much did this item in the programme seem to be appreciated. Before concluding this account, brief mention should be made of the anniversary services held at the other churches of the Mission, that at Hastings Chapel partaking very much of the nature of the services held at Union on the previous Sunday, with this difference, that, instead of the Rev. K. P. Banerjea, the Rev. N. L. Dass spoke, giving some very interesting reminiscences of his early associations with the chapel and people, and seeking their help in the work which he, with the pastor of the church, the Rev. J. Levitt, was endeavouring to accomplish in Kidderpore.

A. WILLIFER YOUNG.

CENTRAL AFRICA.

MR. W. DRAPER, writing from Urambo on December 13th, says: "For a long time we have at our daily service spoken to the people upon short sentences, as 'God sees all,' 'God loves all,' 'God hates sin,' 'Jesus died for us,' 'Come to the Saviour,' &c. We find it takes us several days to teach them one hymn of three verses, and as for the Ten Commandments—well, I do not know how long it has taken. Still, there are some boys and girls who can repeat the twenty-three hymns. Our singing is very good. At many chapels and schools in England I heard far worse for the same number present." Mr. Draper reports an average attendance at the boys' school of forty-three during November, and says that the services are better attended than ever. On magic-lantern nights 200 or more attend, and the missionaries would welcome fresh slides—*e.g.*, "Pilgrim's Progress." The German Resident, who takes an interest in mission work, intended visiting the station, and the German doctors had expressed their willingness to come at the shortest notice in case of sickness.

NEW GUINEA.

ARRIVING at Tokea early in November, the Rev. J. H. Holmes at once set out on a visit to the stations in the Elema district, and included those villages which have not yet received teachers, nor come under any religious influences. Mr. Holmes says:—"My object was to begin at the far end of the district, and work towards our headquarters—viz., Tokea. This we did; hence when we left here, we made no long stay on the coast until our arrival at Vailala. The village of Vailala is situated at the mouth of a river, and may justly be considered as two villages, seeing there are two distinct communities, each having its own

chief, its own church and schools, and its own teacher. I stayed at this village five days, gave a lantern exhibition two successive evenings, and on the Sunday opened the new church, which is a good, substantial building, and does the teacher a deal of credit, seeing he has practically erected it himself. The opening day of this church should be a red-letter day in the history of our work in that benighted village, seeing that the four first converts in that neighbourhood were, on that occasion, baptized and received into church fellowship. Whilst at this village one could not help feeling that no words can adequately express or convey to the civilised world the full meaning of the conventional phrase, 'The darkness of heathendom'; one could almost feel it in the atmosphere. On Monday we set out overland, or along the beach to Orokelo, a supposed distance of twelve miles. At this village there is a population of over five thousand, there are two teachers' houses, and a good site secured for a third; but, alas! we have at present only one teacher there, and until the new arrivals from the South Seas come, we cannot augment our work in this big centre. As my stay at Orokelo was to be very short, we gave our lantern entertainment the same evening, and had a large, appreciative audience, if one could rightly judge by the loud exclamations and applause every few minutes."

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

THE REV. SIDNEY J. LONG, from COIMBATOUR, South India, per steamer *Ormuz* to Naples, thence overland, March 5th.

MISS LILIA G. ROBINSON, from Berhampur, North India, per steamer *Carthage*, March 18th.

BIRTHS.

ASHWELL.—December 24th, at Antananarivo, Madagascar, the wife of Mr. Stowell Ashwell, of a daughter.

HILLS.—January 5th, at Upolu, Samoan Islands, South Pacific, the wife of the Rev. J. W. Hills, of a daughter.

MARRIAGE.

WELLS—MINES.—January 9th, at Canton, China, the Rev. H. R. Wells to Miss Mary Mines, both of Canton.

DEATHS.

DALGLISH.—February 17th, at Dumfries, Catherine Fleming, widow of the Rev. John DalGLISH, formerly missionary at New Amsterdam, Berbice, aged 75 years.

PHILLIPS.—March 9th, at Sutton Coldfield, Percy Leonard, youngest son of the Rev. William Benjamin and Amy Mary Phillips, of Berhampur and Calcutta, aged 8 years and 9 months.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.

Centenary Supplement.

DEMONSTRATION AT THE METROPOLITAN TABERNACLE.

ON Tuesday, March 5th, a public meeting was held at the Metropolitan Tabernacle, in connection with the Centenary Celebration of the Society, the Rev. J. Guinness Rogers, B.A., D.D., presiding. There was a large attendance in the body of the building, while amongst those present on the platform, in addition to the speakers, were Mr. Albert Spicer, M.P., Revs. B. J. Snell, T. Simon, J. W. Rogers, J. S. Jackson, R. Lovett, H. J. Haffer, J. Rosier, and Thomas Grear. Mr. Spurgeon was prevented by a previous engagement from being present.

Rev. Mr. JACKSON (of Stockwell) opened the meeting with prayer.

The CHAIRMAN, in thanking the pastor and deacons of the Metropolitan Tabernacle for welcoming the Society, said it was a speaking illustration of the brotherhood which bound the different churches together. Between the Baptist Missionary Society and the L.M.S. there was no separation, but simply a holy rivalry as to who should do most for the glory of God and for the salvation of the world. The Baptist Missionary Society celebrated its Centenary two or three years ago, and he hoped the Church of Christ would never lose the inspiration derived from the example of that wonderful man, William Carey, with whom the commencement of the Society was so closely and indissolubly associated. He (the speaker) rejoiced at the meeting held in the City Temple, where the young men of the two societies met to join hands across that narrow sea which separated them, and to pledge themselves to mutual friendship and to devoted loyalty to their common Lord and Master. They met under the shadow of great memories.

A hundred years were behind them, and he was afraid they did not sufficiently magnify the grace of God which had been manifested in those hundred years. They spoke occasionally with bated breath, in stammering, faltering, hesitating accents, as though there was some question as to whether their Society had been a mighty spiritual power or not. Let those who thought that it was not, read the roll of their heroes, let them study the works which their missionaries had done, let them think of the literature for Christ which their missionaries had created, let them count up the holy lives of sacrifice, and sometimes of martyrdom, which had been lived and died by those who had been admitted in their missionary churches, and then they would begin to understand that the history of the Society would furnish many and many a chapter as an appendix to the Acts of the Apostles, with miracles of grace as wondrous, and with signs of God's presence as full of inspiration and of hope. They were there to thank God for that. Paul said that when he was converted they glorified God in him. They were there to glorify God in their missionary brethren, in their missionary churches, and in the missionary work which had been done by their brethren and sisters at home. They were there to glorify God in the hundred years which were behind them. Yes, then having done that, what they desired to do was simply to derive from the past not only inspiration and instruction, but also confidence and hope in relation to the century that was before them. He felt there

was many a point on which they had more to learn. They were not infallible; they had lived too long to be infallible. If they had been young they might have pretended to this gift, but a hundred years had corrected the infallibility of early times. They knew that mistakes had been made, and they knew that in the future it was quite possible that they might have to strike out new paths of service and initiate new methods of labour. He thought they would have to consider beyond, and, perhaps, above every question that presented itself at the present time, this great question, To what extent was the agency of Europeans absolutely necessary for the conversion of the world? How far ought that agency to be limited? To what extent was it possible that they could call forth the work of the converts in the heathen world itself? He believed that the history of the future depended on the right solution of that problem. They would never have been converted if they had been left to foreigners to convert them. The men who were to move nations must for the most part be men of the nations themselves.

There was no society which had recognised that more fully than the L.M.S., but it might be that even they would have to go further in that direction. At all events they were seeking to learn lessons of wisdom, that they might do the work with even greater effect than their fathers did it before them. The best way of honouring the fathers was not simply to do exactly what the fathers did. It was not for a young man to say: "My father gave sixpence a week, I will give sixpence. My father had these ideas; I will follow exactly his ideas." No, the best way of honouring their fathers was to catch their spirit, and to launch out into the deep just as they launched out in the days that were behind them. It was for them first to seek a new spirit of consecration, then to bring all the intelligence and ripened thought of their church to bear upon this great enterprise; then to give, not as they had been accustomed to give in small and petty fragments, but generously and nobly and liberally as God had prospered them. Honestly, he said before them he did not think that as yet they had done more than touched the fringe of this great enterprise. They had not gone into the depths of their own fervour or measured the strength of their churches' resources. What they needed to do was to come and stand in the presence of the Cross, to feel more of the power of the love of Christ; then he was satisfied the consecration of past days would all be blotted out and forgotten in the memory of the richer gifts and the nobler sacrifices which would mark the second century of the London Missionary Society.

Rev. J. MORGAN GIBBON, who was received with loud applause, said it seemed to him to be a striking coincidence by which a London Foreign Missionary Society was called upon to celebrate the Centenary of its activity in a winter whose more than arctic severity had multiplied and emphasised to them all the whole claims that lay around their doors and called for their attention—a winter that had in that way seemed, at any rate, to confirm the view which the average man in the street was liable to take of foreign missions, as being, to say the least of it, a mistaken form of activity, and, in fact, a waste of time, a waste of effort, a great waste of money, and a culpable waste of life. He

should like, in what he had to say that evening, to try to show that in that also the average man in the street was greatly mistaken, and that in all this world there was not to be found such a consummate fool as the man who thought himself to be a perfect Solomon of worldly wisdom. He would like to speak to them then of the reflex action of foreign missions, or, as the Americans phrased it, the "kick-back" of missions. Physiologists told them that if they stimulated or irritated one end of a nerve, that the sensation was instantly transmitted along the nerve to the nerve centre, and then flashed back or reflected along another nerve to the seat of the disturbance, causing muscular action. That was what was meant by the law of reflex action. That law obtained also in the spiritual world. Mr. Gibbon continued: Life abounds with illustrations of the working of that law, but nowhere do we find it more abundantly and marvellously set forth than in the history of Christian missions.

The good men and true that one hundred years ago originated the London Missionary Society were probably thinking of nothing so little as of their own native country; they were thinking of other lands, and they sent forth their best to those lands. But the good that they sent forth, though it has gone far, has never reached the point as yet from which it has not come back on great waves of blessing to the shores from which it first went forth. I pass by all the commercial good that we have received, all the geographical discoveries which have enriched our knowledge, and all our scientific acquirements, and I will bring before you three great illustrations of the working law of reflex action in missions.

First of all, I say that our foreign missions have supplied us with the very best of all Christian evidences. Our Christian religion was cradled among wonders. Men held up their hands in astonishment and said: "Behold what God hath wrought!" But no religion can live on its past, least of all the religion of Jesus Christ. Froude said to Carlyle one day: "Carlyle, I can only believe in a God that does something," and Carlyle replied, with a cry of pain: "Alas, Froude, He does nothing." Do not be startled by the irreverence. The thing has been said many and many a time, and, as often as it has been said, the men that have said it have had to eat their words. Men were saying it a hundred years ago. They were saying: "The Christian religion has, somehow, taken hold of people in this country, and so by dint of old traditions and early associations, and the patronage of the State, it is possible that the Christian religion may retain its hold in England for a long while, but it cannot repeat the wonders they say took place at its birth. He is a God of the hill, but He is not a God of the valley." And there were men in London—a few of them—that took up the challenge. They took the Gospel of Christ in their hands, and went forth to lands where everything was against them—association, climate, language, custom, superstition, and all the congregated vested interests of iniquity—and people said: "Where are you going?" They replied: "We are going to preach the Gospel to the heathen." And, oh! the wise men did laugh at them, and they called them fools day after day. It seems to me that no movement has received its marching orders completely until it has been dubbed folly by somebody or other, and the men who are leading it have been called fools. The word "fool" is the crown of thorns that the wisest and the noblest have ever worn. If all the men that have been called fools could by any possibility be made to pass in procession before you to-night, I tell you that every man and woman in this audience would stand up to receive them with tumult and acclamation, for you would see in the midst the greatest, the

wisest, and the holiest men that ever lived. And there would be One among them before whom you would fling yourselves upon your faces in worship, for even He was laughed to scorn, and wore the crown of madman, and received the gibes and sneers of men. And so one hundred years ago here in London His followers went forth from our shores the target and butt for all the ribald laughter and jeers of feeble wittings. But what happened? They preached the Gospel of Christ imperfectly, brokenly, but with tremendous power—a power that carried all before it; and soon the tidings reached our shores of souls being saved by the power of God, idolatry being broken down, and the glad assurance came home from every corner of the mission-field—Jesus Christ, the same yesterday, to-day, and for ever! And men's hearts leaped within them because they felt that He does something, He is a living God, His ear is not dulled, nor His arm weakened, and all the power the Gospel ever had it has to-day.

Again, I say that our foreign missions have done more than anything else to purify Christian doctrine. The Jew had no eye for proportion; he had no idea of perspective. To him every pin in the temple was sacred, and all the precepts of the law were of equal value. And when the Jew became a Christian he carried with him this tendency into the Christian Church, and then arose a danger that the doctrine of the new Christian Church might become as hard and as formal as the doctrine of the Pharisees had become. What saved it? It was saved by its foreign missions, for the men that preached the Gospel in heathen countries discovered that what saved men, what cast the devils out of men, were never rites and dogmas and man-made creeds, but simply Christ crucified. And if the missionary activity of the Church had continued, I believe that the doctrine would have been maintained in its ancient purity and worship, in its pristine simplicity. But the activity of the Church soon ceased, and as still water stagnates, and beneath the green scum that mantles its face breathes all manner of loathsome things, so still churches always breathe theologies. And the still Christian Church under the green scum that mantled its face bred ologies and isms and creeping things innumerable and loathsome. What saved it? Its foreign missions! A great wind from God blew on the still water, and the lake became a running river once more, and Truth, taken out of the field and allowed to be active, threw off the dead excrescences that attached themselves to it. I have heard some very noble sermons in my life, many of them from this platform, but I venture to say that I think that the noblest sermon I ever met was not a sermon that I heard but a sermon that I saw; not a sermon from a pulpit, but a sermon by a pulpit—I mean that marvellous pulpit in the Cathedral at Antwerp. If you have seen it you will never forget it. It stands on four pillars, symbolic of the four quarters of the earth. It is led up to by a glorious stairway, decorated by many a specimen of God's animal and vegetable creation; and in the pulpit itself there is nothing but a hand holding up a Cross, and above it is a dome, and in the dome a glory, and in the centre of the glory a dove; and looking down over the edges of the dome are angels, and on the topmost height there is a mighty archangel, with trumpet to lip and a scroll of the everlasting Gospel in his hand. What a magnificent and orthodox theologian that old wood-carver was! He did more than carve wood; he preached a sermon that will last, I think, until the very trump of doom itself. For what does it mean? It means the Cross of Christ as the central meeting-place of heaven and earth; it means that the preacher, whoever he is, is nothing but a hand holding up the Cross of Christ; it means that the

audience, whoever compose it, are simply men and women whose only hope of life is in the truth of the Cross; and it means that a ministry true to the Cross of Christ is overshadowed by the wings of the Holy Ghost and overlooked by the wondering eyes of ministering angels! For the most part the pulpit on the mission-field has been such a pulpit. It has been not a pulpit of vestments, and eastward positions, and ologies and of isms; it has been the pulpit of the Cross of Christ! And for the most part our missionaries have been hands holding up the Cross of Christ, faithful unto death. And over the whole of their ministry from first to last have been the brooding wings of the dove of God, and on their marvellous activities have been fixed the wondering eyes of adoring angels. That has been the pulpit of the mission-field, and the testimony of the mission-field is this: that upon it, face to face with the devil's regiment of the line, the things that divided us at home here do not count. Belief in the Pope! It has not got a single soul to its count. The upholding of an Established Church! It has not got a single soul to its count. The being a Congregationalist has not got a single soul; no! nor being a Baptist either. Who has got the honour and the glory on the mission-field? Why, simply Christ. I believe the time will come when our home churches will awake to the significance of this message, and when men of all shades of belief will unite hand to hand and heart to heart to crown Him, the conquering Hero of the mission-field, and crown Him Lord of all.

I claim that missions have transfigured our ideas of Christian service. I believe that Evangelical Nonconformity has always been in danger of running to seed, becoming a goodness warranted to be good for nothing to anybody in this world, and apparently not destined to be of very much good in any other world to which it may go—I mean the kind of Christian that met Mr. Spurgeon once upon an election day here in London, and was shocked that Mr. Spurgeon was going to the poll, because he said he had crucified the old man, and belonged to the citizenship of the Eternal City. "So I have," said Mr. Spurgeon, "but you know my old man is a Tory, and I crucify him by voting the other way." Yes, I know them—delicate, suburban Christians! They sit by the fire, with their toes upon the fender and a Bible on their knee, and a hymn-book beneath their elbow, and their eyes fast closed in pious meditation. That is how they crucify their old man, and it is the most comfortable form of crucifixion that ever was yet invented. They say that to come down among men and to fight the battle of iniquity lowers the tone of spiritual life. But what do we see upon the mission-field? We see men like David Livingstone! He was a teacher, preacher, soap-boiler, candle-maker, stocking darning, fisherman—he killed fowl and hunted for his dinner, he made boots, built huts, and tried to make houses—there was not a thing in that whole Dark Continent that wanted doing but that David Livingstone tried to do it. And with what result? Did he lose his spirituality? No! he became more and more perfect in the great art of living and loving every day he lived. Have you seen the mountain stream, the maid of the mist and the heights, as she comes down, all pure and crystal, as the river of John's own vision? She comes singing to the sedges by day, she holds a mirror to the sun, and stars sleep in her bosom by night. Where is she going? She is going down to the plain! You orthodox suburban Christians, go and tell her—you who won't go and vote against the devil—what she will find down below. Tell her she will lose something of her purity, and what will she say to you? She will say: "I cannot wait to listen to you; the law of my God is upon

me, and I must go and do His will!" and she hurries on. Leap by leap she goes, choosing the tallest rocks for the sake of the biggest jumps, and when she comes down to the level the lamb comes and drinks from her waters, and the child comes and sails his boat upon her waves. Yet on she goes. She comes to where a village stands and she washes it; she comes to where a town is and she cleanses it, and she loses her own crystal whiteness. But on still she goes till she comes to the sea. And the sea says: "Come home, my daughter, and I will cleanse thee, and I will purify thee, and I will beautify thee again!" And one day I see the seamounts going up and the clouds ascending, and on an April morning I see heaven spanned by a glorious rainbow arch, seven-hued, glorious as the hangings of God's own Tabernacle, beautiful as the robes wherewith He clothes His archangels! What is it? I will tell you what it is. It is the stream that sang to the sedges, it is the stream that sailed the children's boats and gave drink to thirsty lambs, it is the stream that washed the city's feet, it is the stream that lost her life, and in losing it gained it again one hundred-fold!

That has been the story of our great men and of our noble and saintly women upon the mission-field. They have come down to the depths, and going down the lower they went the nearer have they come to God, and the liker have their lives been to the life of their Saviour; and I venture to claim that the humanitarian movement with which the nineteenth century is closing—a grand and noble movement, destined to go forward beyond anything that you and I can ask or think to-night—is the spiritual offspring of the great Evangelical movement with which the century opened. Our fathers took the missionary view of men abroad—their children are learning to take the missionary view of men at home—and therefore, in the depths of this terrible winter, amidst our pressing home claims, I stand before you unabashed, and I press upon you the claims of foreign missions! It is not waste of money, waste of time, waste of effort, nor waste of life, to send forth the Gospel of Christ. Let it go! Let the money go! Let the time go! Let the life go! And they will come back a hundredfold, and England shall be all the richer because she has helped to enrich the world!

Rev. A. A. RAMSEY, of Dulwich, said that the centenary of a missionary society could only happen once in a man's lifetime, and it might fitly be an occasion of devout joyfulness and hearty thanksgiving, and for thorough re-consecration of all to the high and holy aims for which the society existed. The missionary spirit had been described as "a heroic passion for saving souls." What was it that was influencing scores of young men and young women to consecrate themselves at the call of the L.M.S. and kindred societies, to consecrate their life, their culture, their gifts, to break up the fallow-ground of new areas in heathendom, unless it was "a heroic passion for saving souls"? Let but the Christian Church open her heart to the light and the love of her risen Lord, and in obedience to His Divine commission go forth in her numbers and with her messengers to preach the Gospel to the whole creation, and she would not lack the power of going on. Her resources were as infinite as the fulness of Him that filleth all, and she would realise the fulfilment of that ancient promise: "Thy sun shall no more go down: the Lord shall be unto thee an everlasting light. The days of thy mourning and feebleness shall be ended."

Rev. JAMES CHALMERS said he remembered thirty years ago in the City of London, when the Directors of the L.M.S. asked the leading ministers to urge upon their congregations the necessity of young men offering themselves to mission

work. Nearly thirty years of his life had been spent abroad, and he had returned to find that they had got too many young men. Or was he mistaken? The mistake was that what was really wanted to-day, in beginning the new century, was more money, so that the men might be sent out to do the work that the Master had called them to. He was going to say something about New Guinea. New Guinea lay to the north of Australia, and was divided into three; the Dutch holding what was called the western part, the English the south-east part, and the German the north-east part. The first missionary society to do work in New Guinea was the L.M.S., and it continued a number of years until the Romanists sent out a mission called "The Sacred Heart." During the last four years an arrangement had been come to by which the L.M.S. occupied the part from East Cape down through the south-east to the west of British New Guinea, and the Wesleyans occupied from East Cape to the north-east coast, and the Anglican Mission occupied the stretch from the north-east coast to the German country. The arrangement was a good one, and he believed would work well. There was no necessity whatever to interfere with one another's work or go into one another's fields. There seemed to be an impression somehow or other that New Guinea had been won to Christ, but only the outside of New Guinea had been touched—that on the south-east coast. It was an unknown country really at present. Comparatively nothing was known of the tribes on the banks of the great Fly River, which was ascended some twenty years ago, and nothing at all of the tribes at the head of the gulf. Also nothing was known of the population that might lie back from the coast in towards the mountains of New Guinea. At present the missionaries had just been able to lay down, as it were, a base line along the coast, from which they hoped to work in the future. Some of them were beginning to think that they had done their part on the coast, and that the young men or women who were now entering the field would have to work to carry the Gospel right into the mountain ranges, and right over to meet the Wesleyan brethren and the Anglican Mission on the other side. It would be the work of years, many lives would be laid down to carry it forward, and much money would have to be expended. But he was glad to hear that note which came from the Chairman, that it was too much to expect that they could by themselves win the world to Christ. They would have to engage the people of the country to teach, so that the country might be won to Christ by the people themselves. He was glad to say that that was what they were doing in New Guinea. They were just a little more than come of age. It was only a little over twenty-one years since the first teachers really settled there, and there were to-day between twenty and thirty New Guineans teaching and preaching and living the Lord Jesus Christ amongst their countrymen. Anticipating the future, the Directors had been good enough to allow them to build a college, and the work of the college was begun by Mr. Lawes, last January, and he (Mr. Chalmers) hoped that in two years they would have at least from forty to fifty students with their wives being prepared to go out. The people of New Guinea were spoken of as savages, and they had certainly done some dreadful things; but it was very strange how sometimes a very little thing would turn them. Once, when visiting along the coast, he and the mate of the vessel went ashore and up to a village, where they were apparently received in a friendly way. The mate who had gone a little further back into the bush, came to him and said they would have to clear out, as the bush was full of natives with spears and clubs. He (Mr. Chalmers) said to the chief that he was going, and the chief seemed quite willing he should go, and accompanied him.

Looking round he observed that the natives were running on as if to cut them off before they got to the boat. To make a rush for the boat meant death. He felt vexed—it was possible even for a missionary to get angry, and it was a good thing on that occasion—and he asked the chief what it meant. Stamping his foot on the beach he (Mr. Chalmers) said he would not go a step further until the natives went back. The old chief did not know exactly what to do, and did not know whether he was going to kill him or not, but he shouted to the people and they went back. He (Mr. Chalmers) and the mate got to the boat and pulled off to the vessel. He was able afterwards to visit the same place and make real friends with the people there, and the strange thing was that if anyone went there now they would be received by a Christian Church. Not that all the natives were Christians, but a few of them were; but there was an indescribable something that lifted the tribe up, something which he contended was nothing else than the Gospel of the Son of God that raised them up and made them better men and women.

He wished the audience had been with the Secretary of the Society and himself at the Rooms of the Royal Geographical Society in Burlington Gardens. It would have thrilled their hearts to have heard Sir William McGregor, the Governor of New Guinea, speak and plead for missions. Was there ever before a plea like that, he wondered, in that theatre? Sir William McGregor pleaded that missionaries should be sent to New Guinea immediately in order that the people might be Christianised. Sir William McGregor had said: "I am not going to find fault with the people of this country trying to civilise or Christianise China and other places; but the New Guineans are fellow-subjects with us of our glorious Queen Victoria, and they demand it of us, they require it of us, that we give them that which we consider the best thing we have—the Gospel of the Son of God." The New Guineans were a fine people when they were made friends with. After describing the difficulty he had experienced in getting into a certain village, Mr. Chalmers said that he had asked the villagers two years ago to build a house as a place of worship. The villagers gave the ground, but wanted the missionaries to go up and bring the teacher before they began to build the house. But the difficulty was that they could not give them a teacher, because there were no means to do it. They sang:

"Waft, waft, ye winds this story,
And you ye waters roll,
Till like a sea of glory
It spreads from pole to pole,"

and he asked them, Did they mean it that the Gospel should fly abroad, into China, Africa, India, Madagascar, the islands of the East, and the Isle of New Guinea, so that those places should be won to Christ? Christ Himself had told them to carry repentance and remission of sins, by His death and resurrection, to all the world; and he pleaded with them that they would give to Him that which He had given to them, and that they would confer with Him in prayer concerning the future of the L.M.S.

Dr. NEWMAN HALL said that the Metropolitan Tabernacle was a very appropriate place to hold such a meeting, as it had been famous for many Forward movements, and in raising money for all sorts of things at home and abroad. It has been famous also for the vindication of the old and only Gospel of salvation through Jesus Christ and Him crucified. They might be sure that, however great the amount of money collected, however overflowing the treasury, however celebrated the missionary societies for men of learning and men of

eloquence, yet without the Bible they would never overcome and triumph over the sacred books of the heathens, and without the Cross they would never conquer heathen superstitions. Their success as missionary societies depended instrumentally upon the fact that they took the Bible to the heathen, and that they proclaimed Jesus and Him crucified. He trusted and believed that the effort now being made would intensify the belief of the Christian churches at home that they must send out to the heathen those whose whole hearts were filled with the love of Christ, and who were determined to know nothing amongst the heathen but Jesus Christ and Him crucified. The meeting was also favoured in being under the presidency of Dr. Guinness Rogers, who, during about fifty years or more, had always been a faithful champion of the old Gospel of Jesus Christ, and had always taught others and manifested in himself devotion to the cause of God, and the consecration of wealth or whatever it was to that service. He rejoiced in the honour which Dr. Guinness Rogers had just received, and which no one had better deserved during his long life of labour and of noble service. The Directors had been told to go forward. The churches had given them the mandate, and the Directors very properly came to them and asked them to help the Society to go forward. The Directors said, in effect: "You (the people) go forward, we will lead you." But what was the good of a colonel leading a regiment if the regiment did not follow the colonel? The Directors said what was best to be done and encouraged them to do it, and they had to go forward. Some people were given the word of command, "As you were!" but "As you were" generally meant in a little while "Stand at ease!" and "Stand at ease" generally meant "Right about face!" and "Right about face" meant "Retreat!" John Bright, addressing a meeting of a Forward club at Birmingham, said that standing still in matters of public importance generally meant going backwards. The Earl of Chichester possessed a Bible that had been the property of Oliver Cromwell, and had Oliver Cromwell's initials, written by himself—"O. C., 1644"—and then a Latin sentence which, being translated, ran: "He who ceases to be more good, ceases to be good." They were told to advance, and, God helping them, they meant to advance.

During the evening Miss Ada Rose was much applauded for her fine singing of the solos: "Call the Roll" and "Why will you do without Him?"

CELEBRATIONS IN THE PROVINCES.

HALIFAX.

THE Congregationalists of Halifax united on Wednesday evening, February 13th, to celebrate the Centenary of the Society. The meeting was held in Stannary Chapel, where a vast congregation assembled, including many ministers and representatives of the other Dissenting bodies in the town. His Worship the Mayor (Alderman M. Booth) presided, and supporting him were:—The Rev. T. Maine (Stannary), the Rev. A. Johnstone (Sion), the Rev. E. A. Lawrence (Square), and the Rev. W. H. Harwood (Islington). The Chairman said that during the Society's existence some thousand people had been sent into the work, exclusive of the missionaries' wives, and during that time groups of islands had been converted from cannibalism. The Society deserved all the help that could be given to it, and he hoped that all present would do their best to aid it. The Rev. A. Johnstone

said that owing to the state of his health, the Rev. Dr. Brown was unable to be present that evening, for he was now on the Mediterranean Sea, whither he had gone to recruit his health. In his absence the Rev. W. H. Harwood had kindly consented to speak. The Rev. W. H. Harwood said that they all might give thanks to God for a very remarkable hundred years. He went on to show that there was no distinction between the two great Missions—the Home and Foreign—and although they might have lost that unity at home which used to exist, yet they had never lost it abroad. At home they should all work side by side in the great work, instead of uniting once a year on the Swiss mountains. The Rev. E. A. Lawrence said that it was a German scholar who had said that there were three stages of civilisation—viz., the river stage (as in the cases of the Euphrates and Nile), the inland sea stage (as that when countries sprang up on the shores of the Mediterranean Sea), and the oceanic stage (like that when Columbus and others explored the Atlantic, and made what had previously been a limit a pathway). The L.M.S. was in the oceanic stage, and he urgently appealed for funds. During the evening Mr. E. Hanson (the organist), gave a recital, the Northgate-end Band (conducted by Mr. J. Priestley) played a number of selections, and the choruses were sung and the hymns led by a united choir of the Congregational chapels of the district. Mr. James Green sang a solo from the "Messiah."

LEEDS.

A MEETING in support of the Centenary of the Society was held on Thursday evening, February 14th, in East Parade Congregational Chapel, Leeds. Mr. Robert Slade, in the absence of Mr. Isaac Dodgshun through indisposition, presided, and amongst others present were the Rev. W. Hardy Harwood (Islington), Rev. Stanley Rogers (Liverpool), Rev. Charles Lemoine, Rev. James Legge, Rev. A. K. Stowell, Rev. C. F. England, Rev. R. Westrope, Rev. F. Wrigley, Rev. W. Mitchell, Mr. Thos. Crossley, Mr. G. R. Portway, Mr. Thos. H. Dodgshun, Mr. W. S. Leng, Mr. T. Scattergood, and Mr. J. T. Barker. The Chairman, in the course of his introductory remarks, spoke of the noble faith of the small band of eight who, a hundred years ago, founded the Society. He pointed out that those most devoted to foreign missions had also been distinguished by their efforts to promote Christianity at home, amongst the eight being those who started the British and Foreign Bible Society and Religious Tract Society. The chief object of the meeting, he said, was the augmentation of the Centenary Fund, now being raised, in order that a hundred additional missionaries may be sent into the field during the Centenary year. He stated that at the missionary breakfast, held in Leeds in September last, no less than £1,137 7s. was contributed to the Fund, and that since then the local chairman had announced the generous donation of £1,000 from Mr. W. E. Yates, and other sums, bringing the total up to £2,191 15s. Mr. Isaac Dodgshun, in his letter apologising for his absence, expressed the hope that Leeds would not contribute less than £3,000. A resolution, warmly commending the Centenary Fund to the Congregational churches of the city and district, was moved by the Rev. Charles Lemoine, and seconded by the Rev. James Legge, and adopted. The Rev. W. Hardy Harwood, in the course of an interesting address, reviewed the operations of the Society in its numerous fields. Though but a few names of its missionaries were familiar, yet the whole staff, during the Society's long career, had been men of singular earnestness and loyalty to the

cause. He instanced Mr. Pratt, who had laboured for many years in translating, for the Samoan Islanders, the Bible, and also a dictionary and a grammar. One readily recalled, he said, the ever-to-be-remembered labours of such men as Livingstone, but there were as noble specimens of heroism amongst the missionaries of to-day as there had been in the past. As to the fruits of their work, he cited the triumphs in Madagascar, saying that he had it on the testimony of one who had spent many years amongst the Malagasy, that even if the French attained their highest aim in the island, the native Christians, he believed, would remain loyal to their faith. Another effect of foreign missions was their stimulating influence upon the Church at home. The Rev. Stanley Rogers, who also made an impressive speech, quoted in the course of it the resolution passed at the meeting in London, which founded the Society: "That those present desire and design to exert themselves to promote the extension of the Redeemer's Kingdom in heathen lands, and that all present sign this resolution." That pledge was kept, and he urged the churches to follow the example—not merely to pass resolutions in favour of missions, but by personal, devoted effort, seek to promote one of the noblest enterprises. On the motion of the Rev. A. K. Stowell, seconded by Mr. J. T. Barker, a vote of thanks was accorded to the chairman and the speakers, and the proceedings terminated.

BOLTON.

IN connection with the Bolton and Farnworth District Auxiliary, a soirée was held in Mawdsley Street School on Saturday evening, February 16th, and the proceedings were of a most interesting character. The Rev. H. W. Turner, B.A., presided, and was accompanied by the Revs. W. Hewgill, M.A., J. D. Thomas (local secretary), F. W. Lloyd-Jones, R. H. Lord, Morgan Jones, T. L. Burrows, J. Hornby, T. Dearlove, W. H. Campbell, M.A., B.D. (of South India), and J. W. Wilson (Central China). The Chairman alluded to the scope and success of the operations of the Society. He had suggested a scheme which had been adopted by the Missionary Committee, by which it was hoped that at least £500 would be raised this year. There were, roughly speaking, about 2,400 church members in Bolton, and if they could get every church to assess themselves at the rate of a penny per head per week, the sum he had named could be found. He felt quite confident that Bolton would do its duty in this, as it had generally done in the past. The Rev. T. Dearlove extended a hearty welcome to the missionary deputation. In a stirring and convincing address, the Rev. W. H. Campbell emphasised the value of mission-work, graphically described the labours in the immense territory of Cuddapah, where he had been stationed for nine years, pointed out the pressing need of more missionaries, and said whole communities of the poor and degraded classes were embracing Christianity *en masse*. The Rev. J. W. Wilson said the eyes of China had been turned in the wrong direction, and after the war he believed the Chinese would be eagerly asking for Western instruction. While they were longing for some of the advantages of the Western nations, the Christian churches ought to seize the opportunity, and put forth greater missionary efforts.—Sermons on behalf of the Society were preached on Sunday, in all the Congregational churches of the town, and in the afternoon there was a united scholars' service at St. George's Road Church, the speaker being the Rev. W. H. Campbell, M.A.—A public meeting was held in the Mawdsley Street Chapel

on Wednesday evening. Mr. W. H. Walsh presided over a good attendance, being supported by Revs. W. H. Campbell (South India) and J. W. Wilson (Central China); Miss Roberts (Tientsin), and the Revs. H. W. Turner, B.A., F. W. Lloyd-Jones, T. Langford Burrows, J. D. Thomas, Morgan Jones, and T. Hadfield. The Rev. H. W. Turner, B.A., said he was pleased to see that the collections in the district in 1894 showed an increase on 1893 of £33. Referring to juvenile work, he said that out of £532 10s. 2d. raised last year, the young people were responsible for £161. He dwelt on the importance of the churches cultivating the efforts of their young people, adding that the contributions would, as a consequence, soon show a substantial increase. The Rev. J. D. Thomas submitted the recommendations of the Committee regarding the Centenary celebration. The chief were that the churches assess themselves with the object of raising £500, in addition to the ordinary contributions; that arrangements be made for a great missionary demonstration to be held in the Albert Hall in November, and that the Sunday preceding the demonstration be a special missionary Sunday. The Rev. T. Langford Burrows seconded. The Chairman briefly addressed the meeting, speaking of the necessity of prosecuting the Forward Movement, and suggested that instead of limiting their additional contribution to £500, the Bolton and Farnworth Auxiliary should aim at raising £1,000. He was followed by Miss Roberts, who gave an interesting description of the conditions and customs of the Chinese. Rev. W. H. Campbell, speaking on India, said Christian work was slowly, but surely, causing the old faith in the gods to disappear, and this change was plainly apparent amongst the educated classes. The Rev. J. W. Wilson said he was of opinion that in a few years a very large number of the mission-stations would be self-supporting. A collection was taken, the sum realised being £12 12s., which is double the amount made last year.—In the afternoon a ladies' meeting was held, presided over by Miss Jessie Howarth, when addresses were delivered by Miss Roberts and Mrs. Campbell. There was a good congregation.

HASTINGS.

THE local branches of the Society commenced on Sunday, February 17th, to celebrate the Centenary of the Society. Sermons were preached on its behalf at the Robertson Street Chapel, by the Rev. Charles New; St. Leonards Congregational Church, by the Rev. Thomas Towers; Mount Pleasant, by the Rev. E. Storror and the Rev. Arthur Hall, and Clive Vale Congregational Church, by the Rev. Llewellyn Porter and Rev. E. Storror.—On Monday evening a children's meeting was held in the Priory Street Institute, under the auspices of the Robertson Street Congregational Chapel, there being a crowded audience. The Rev. A. Hall presided, and an address upon "Missionary Life in the South Sea Islands" was given by the Rev. A. T. Saville.—A public meeting was held in the Robertson Street Congregational Church on Tuesday evening, when a large assembly was presided over by Mr. Arthur Marshall, a member of the Board of Directors, supported by Rev. R. Wardlaw Thompson (Foreign Secretary), Miss Edith Benham (formerly of Amoy, China), Rev. James Richardson (Madagascar), Revs. C. New and A. Hall, and Mr. John Stuart. The Chairman, in opening the meeting, asked those present to do all they could to help the Society. The Rev. R. Wardlaw Thompson, in an interesting address, said they were celebrating the Centenary of their great Society, and were looking back over the work to which God had called them, and if they were

true-hearted Christians it could not be looked back upon without a hearty and earnest look forward. Miss Edith Benham gave some account of the Chinese branch of the Mission. The Rev. James Richardson also spoke of his work in Madagascar, and the meeting closed devotionally.—A Female Missions meeting was held on Wednesday evening, and on Thursday a conversazione took place at the St. Leonard's Congregational Church.

SOUTHAMPTON.

MORE than ordinary interest attached to the celebration of the anniversary of the Southampton Auxiliary on Sunday and Monday, February 17th and 18th, on account of the Centenary of the Society. On the former day special sermons were preached at all the Congregational churches in Southampton and neighbourhood, and, in accordance with the custom observed on this occasion, there was a general interchange of pulpits among the ministers, while the deputation from the parent Society also conducted services at several of the churches. The deputation comprised the Rev. J. Chalmers, of New Guinea; the Rev. J. and Mrs. Richardson, from Madagascar; and Dr. Mather, medical missionary, from Tanganyika, Central Africa.—On Monday afternoon a meeting was held in Albion Church, under the auspices of the Ladies' Auxiliary. There was a good attendance, presided over by Mrs. Nicholson, who was supported by the Rev. T. Nicholson, Mrs. E. D. Williams (hon. sec.), and Mrs. Richardson (Madagascar). The meeting was opened with prayer by the Rev. W. H. Picken, of Totton, after which the hymn, "Saviour, sprinkle many nations," was sung. The Rev. T. Nicholson then addressed the gathering, and said he was pleased to know that the Ladies' Auxiliary had made considerable progress since its establishment in 1890. In that year the Auxiliary collected £32 6s.; but in 1894, £66 1s. 6d. He considered that was very encouraging, and he hoped the Auxiliary would continue to advance as rapidly in the future as it had done in the past. Mrs. E. D. Williams next read the annual report, which was of a very satisfactory character. The Rev. T. Nicholson next read the Treasurer's statement, which showed that the Auxiliary raised £66 1s. 6d. during the year. The expenses incurred amounted to £1 13s., thus leaving £64 8s. 6d. to be forwarded to the parent Society. The report of Miss Stevens, as to the Watchers' Band, was of a very gratifying nature, showing as it did a membership of 173. Mrs. Richardson then delivered a short address descriptive of her work in Madagascar. The meeting, which closed with singing and prayer, was followed by a tea in the Lecture-room.—A public meeting was held in Albion Church in the evening, and was largely attended. The Rev. T. Nicholson presided, being supported on the platform by the Revs. J. Richardson (Madagascar), J. Chalmers (New Guinea), A. D. Martin, W. Vincett Cook, S. Bater, and J. Thompson. After singing and prayer, the Rev. W. V. Cook read the report, which stated that the year had been marked by earnest, active work, and by persevering effort to assist the Directors in the Forward Movement. It was pleasing to be able to record that progress had been made all along the line. The amount raised during the year was some £40 over and above that for the preceding year, and it was hoped that even a far larger increase would be shown next year. In the absence of Mr. W. B. Randall, J.P., the hon. treasurer, his report was read by the Rev. A. D. Martin. It showed that no less than £366 3s. 2d. was raised during the year. The expenses for printing, &c., came to £8 4s., leaving a balance to be

forwarded to the parent Society of £357 9s. 2d. Then £7 14s. had been remitted direct by persons resident at Southampton, making a grand total sent to the Mission House of £365 3s. 2d. The Chairman said they ought to rejoice that the town was associated with the formation of the Society. Southampton had ever since been remarkably loyal to the Society, and had contributed very handsomely to its funds. But a serious responsibility rested upon them, as the descendants of these faithful ones of days gone by. The Rev. J. Richardson next addressed the meeting on the work and position of the Society in Madagascar, and the Rev. J. Chalmers, of New Guinea, followed with a stirring address. The meeting closed with the singing of the Doxology and the pronouncing of the Benediction by the Chairman.—On Tuesday evening a meeting was held at Totton Church, when an address was delivered by the Rev. J. Chalmers.—On the same evening a meeting was held at Northam Church, addressed by Mrs. Richardson.—The Rev. J. Chalmers also told the story of mission work in New Guinea to a meeting at Pear Tree Green Chapel on Wednesday evening.

BIRKENHEAD.

ON Tuesday, February 19th, an enthusiastic Centenary meeting was held in the Town Hall, Birkenhead, under the presidency of Thomas Cook, Esq., J.P. The fine hall was crowded with a large and representative audience, and on the platform were ministers of the various Nonconformist churches. Rev. Matthew Stanley (Oxton Road) stated the object of the meeting, and gave some particulars of what is being done by the Wirral Auxiliary. Among other things, he mentioned that an effort was being made to raise £1,000 towards the Centenary Fund, and although the churches were not numerous nor wealthy, he had no doubt that that amount would be contributed by the Hundred of Wirral. Revs. W. Watson, M.A., of Birkenhead (Presbyterian), Dr. Goodrich, of Manchester, and C. Silvester Horne, M.A., of London, delivered earnest and stirring addresses on various phases of the missionary work—viz., what it means, what it involves, what is its mandate, and what is its great aim and object. The meeting altogether was the most inspiring ever held in connection with the Auxiliary, and it is to be hoped that such an amount of enthusiasm was excited that new life and energy will be given to all the churches, and that a deeper spirit of consecration and self-denial may possess the people, so that no difficulty will be experienced in raising the £1,000 aimed at.

HUDDERSFIELD.

ON Thursday evening, February 21st, the Huddersfield District Auxiliary celebrated at the Ramsden Street Chapel the Centenary of the Society. Mr. J. E. Willans, J.P., presided, and was supported by the Rev. R. Wardlaw Thompson (Foreign Secretary), the Rev. C. Silvester Horne, M.A., of Kensington; the Revs. Dr. Bruce, A. Phillips, E. Evans, J. Peill, S. R. Antliff, R. Briggs, J. Lawson, A. C. Turberville, L. Beaumont; Messrs. J. C. Miller, C. Ellis, W. Dawson, E. Watkinson, J. Hirst, G. Gaunt, J. C. Brook, &c. The proceedings opened with singing and prayer. The Chairman described that meeting as a very interesting, significant, and memorable one. It was estimated that if the present subscribers would increase their subscriptions by 50 per cent. the Society's object in the Centenary celebration would be achieved. The Rev. R. Wardlaw

Thompson described the beginning of the Society's work in various parts of the world, and the difficulties with which they were met on all hands. Despite everything, however, the results of their labours had been remarkable. Indeed the work and its results had been perfectly amazing. They had obtained remarkable success in all parts of the world. When the difficulties were considered, and the miserable inadequacy of the means employed were remembered, the present condition of things was a marvel. They were looking forward to a new century of missions, with everything now in their favour. Their position was splendid and unique, and all that was necessary was for them to take advantage of it. The Rev. C. Silvester Horne, M.A., of Kensington, dwelt on the great work of the Society, and on the broadness of its platform. The best way to defend the Christian faith was not to indulge in scholastic argument, or in trying to find a new theology, but in showing to the world that they believed in Jesus Christ, and in sending forth ministers who would let scoffers know that the fire of Christianity existed to-day in the men and women they sent out. The Rev. Dr. Bruce announced that the subscriptions already promised amounted to £415. That was something to be thankful for, but he should have been glad if it had been double the amount. They had heard that the Society was started in bad times, but it was started by men of great faith, and he thought that was what was wanted in the present day. The Chairman announced that the collection made that evening amounted to £20 4s. 8d., and that £11 15s. 6d. had been promised in subscriptions, but, of course, there was a large number of gentlemen yet to be seen.

MANCHESTER.

THE Free Trade Hall at Manchester has been the scene of many large and notable gatherings, but of none more earnest and more enthusiastic than that which was held on Monday, February 25th, to celebrate the Centenary of the Society. As one's eye ranged from the closely packed balcony to the equally crowded floor, one could not fail to be struck with the unusual proportion of men in the audience. A large body of young men had been enrolled as stewards; a fine choir of 500 voices, drawn from the singing galleries of the Congregational churches of the district, led the singing, with Mr. Allan F. Norbury (hon. organist of the Rusholme Church) at the organ, and the hymns had been printed with the scores in the old and new notations. The singing of the evening was something to be remembered, and as the vast audience broke into the familiar strains of Heber's magnificent mission-hymn, singing with a heartiness and earnestness that are not often found in these days of decadence, but are not the less grateful, one felt it was good to be there. The chair was occupied by Mr. Henry Lee, J.P. In a brief speech he recalled the achievements of the missionaries, the service they had rendered in the discovery and opening up of fresh countries, in spreading civilisation, and in developing commerce. Rev. C. Silvester Horne, M.A., who followed, had a very enthusiastic reception. Rev. J. Morgan Gibbon called the attention of his audience to the reflex action of missions, to the abundant blessing which had returned to them from the mighty good which their fathers sent forth a century ago. Before the meeting closed, Dr. Mackennal had the satisfaction of announcing that the ladies' contribution reached the total of £1,000.

ASHTON.

ON Tuesday evening, February 26th, a meeting to celebrate the Centenary of the Society was held in Albion Chapel, Ashton, which was well filled. The chair was occupied by Mr. Joseph Hyde, Town Clerk of Mossley, and amongst those present were the Revs. J. M. Gibbon, C. Silvester Horne, M.A., J. Hutchison, T. Green, G. E. Cheeseman, A. Bowden, J. M. Craven, N. de G. Davies, &c. The Chairman (Mr. Hyde) said they were not altogether in the position of the men who used to sing the patriotic song: "We've got the ships, we've got the men, we've got the money too." The Missionary Society had got a ship at all events, it had men and women ready to go out as soon as the money was forthcoming. He hoped the meeting would not only quicken their interest in the missionary movement, but add a considerable sum to the exchequer of the Society. The Rev. G. E. Cheeseman, of Stalybridge, moved:—"That this meeting of the Independent churches of Ashton-under-Lyne and district records its grateful thanks to God for the benefits of His Gospel and for the history of the London Missionary Society, and its desire that a liberal gift shall be sent during this year to the Centenary Fund of the Society, and recommends that contributions shall be actively solicited in our church district." Mr. Fletcher, of Dukinfield, seconded the motion. The Rev. J. Morgan Gibbon supported the motion in a lengthy address. The Rev. C. Silvester Horne said he believed there was a rising tide of enthusiasm in the churches, and a new earnestness of conviction in regard to missionary effort and enterprise. The motion was adopted unanimously, after which a collection was taken, and the meeting was brought to a close with a vote of thanks to the chairman and the Benediction.

MANCHESTER WOMEN'S CENTENARY OFFERINGS.

	£	s.	d.
First List	952	14	0
Second List—			
Cheetham Hill Church	3	11	0
Openshaw Churches... ..	0	7	0
Ashton-on-Mersey Church... ..	0	9	6
Rooden Lane Church	0	4	6
Hope Church... ..	0	2	6
Saville Street Church	0	1	0
Levenshulme Church	0	2	0
Miss Hadfield's Class	0	4	6
"A Small Tribute to a Mother's Memory"	25	0	0
"Wulfruni"	0	10	0
Personal Gifts	17	16	0
	£1,001	2	0

MISS HEWITT, Hon. Sec.

A LADY correspondent writes:—"I thought the following statement might be useful, as a hint to others, as to how to 'trade' profitably for the benefit of the Centenary Fund. During about four months, by pretty hard work, I have made 30s. net profit, by knitting socks and stockings to order. With an outlay of about 15s. I have realised £2 5s. 6d. I think 200 per cent. for four months is very good in these bad times. You may quote this letter if you like, but not my name, please."

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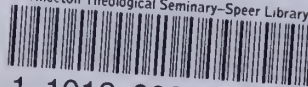
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